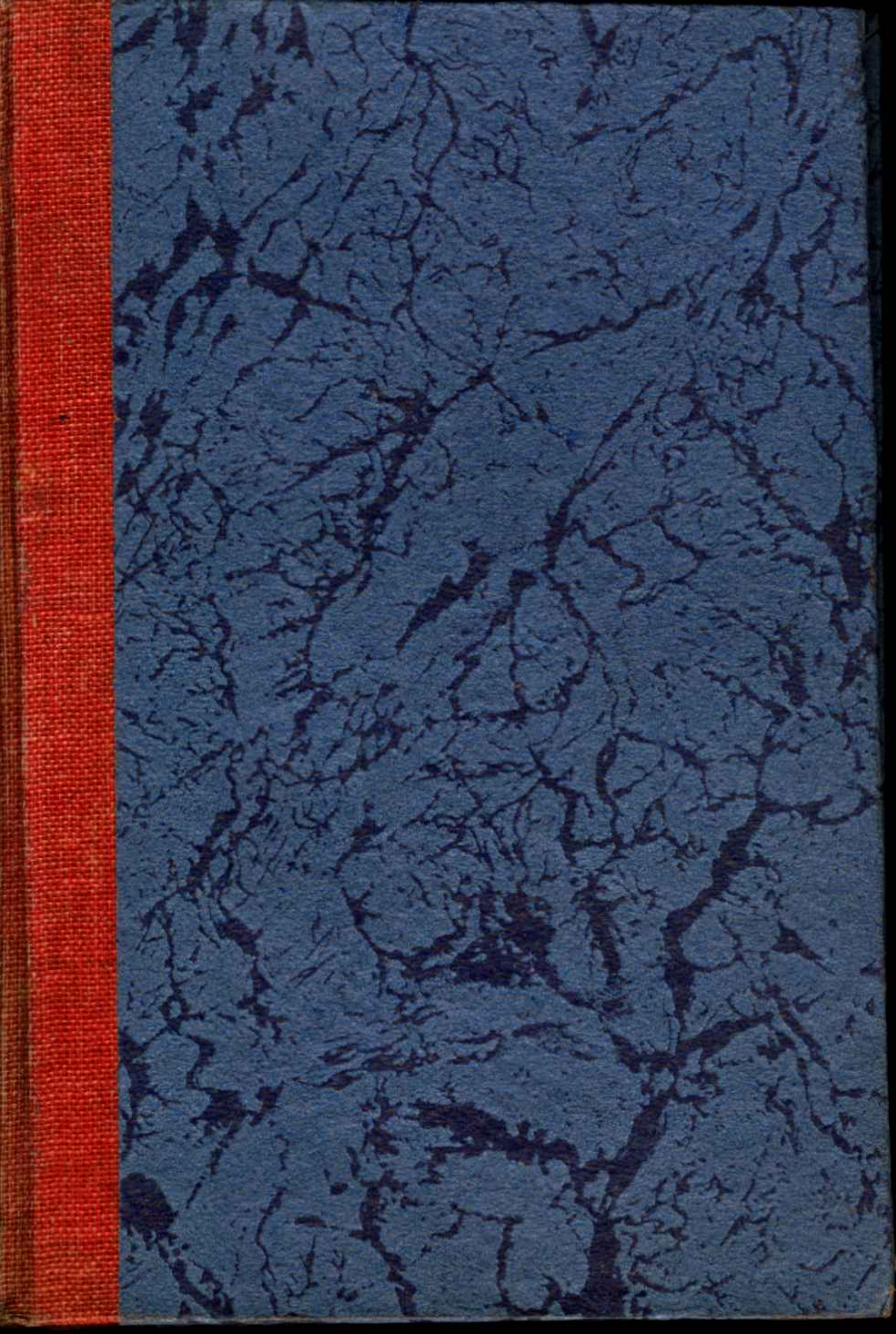


FOREWORD

Swami Svayamananda of Kashmir is in himself a miracle, a Grahsti *(Forest Officer) and a* Prominent Saint, *a devotee, who has become the chosen medium of Goddess Uma Herself. In accordance with his earlier appeal and public response to the same, the holy shrine of* Uma Nagari *is being reconstructed as one of the most prominent* Tirthas *in India, of which all devotees may be proud. A Mahayagya is being performed at the shrine every year with great enthusiasm and devotion.*

The Ashram publishes in this pamphlet a revised edition of Swami Ji's orginal appeal for funds. Along with it is also being published a brief biosketch of the Swami Ji and the authentic history of the Shrine based on careful research on spot by Swami Ji himself. It is hoped that public will give a warm reception to this publication and contribute generously, for the glorious cause.

Grateful thanks are due to Shri Satyanand Ji (Mahant of temple), Shri Janki Nath Ganhar, Shri J. N. Koul, Shri Jia Lal Pandita Shri B. K. Mam, Shri Vishamber Nath Koul of Uttrasu, Shri Shive Ji Koul, Shri A. N. Dhar, Shri V. K. Handoo and all other Ashram members for their assistance in the preparation of this publication,

सत्यं शिवं सुन्दरम्

(Prof.) D. N. Raina (M. A.)
Srinagar, Kashmir
Chandigarh, Punjab.

AN APPEAL

Kashmir is known from very ancient times not only for its scenic beauty, lofty philosophic literature, its Sages and Seers, but also for its holy Shrines, that have baffled the imagination and reasoning capacity of laymen and scientists alike by the miracles which have, from time to time, occurred there for the fulfilment of the aspirations of devotees who resort to these shrines with the right attitude of mind and spirit. With the passage of time, many such shrines, of which mention is made in the sacred books of the Valley, have gone out of use or become unknown to the general public for reasons, which are best known to the Higher Powers, who control their existence on this mundane earth. Some of these sacred *tirthas* are, however, known by their original names without the general public realizing their sanctity and primordial lore. The famous shrines of *Shri Amarnath Jee* and *Shri Khirbkawani* fall in this category and have been revealed to particular sages only in historic times.

Today we refer to another *tirtha* after the name of Goddess Uma, situated in the lap of the Himalayas at UTTARSO. This village, now called *Umanagari,* is about a dozen miles from the town of Anantnag. Although it may be no surprise to those, who are well-versed in esoteric and spiritual experience undergone by pliable spiritual minds, yet it would certainly make the sceptic raise his brows when he is informed that Goddess Uma has appeared in a vision to the chosen devotee (Swami Svayamananda), who originally issued this appeal in his own name, and She has specifically ordained him to enlighten the world at large about Her manifestation at Her ancient abode at Umanagari for the betterment, welfare and spiritual progress of all, having unflinching faith in the Divine.

The situation (of the Shrine) at this time is that there are five springs here located in the form of divine AUMKARA (ॐ—कार) i. e., pranava. Out of these springs, two merge into a single spring, thereby signifying the communion of *Shiva and Shakti* in the supreme oneness of *Sat-Chit-Ananda.*

The Goddess has expressly desired that

the place should be made fit for large-scale public pilgrimage, as in the very near fnture the traffic of pilgrims to this holy place would increase in a miraculous way.

Accordingly, the ASHRAM, guided by Swami Ji, has been performing a MAHA-YAGYA every year at the shrine. The Swami Ji is out to construct a glorious temple at this site, worthy of this holy shrine. A blue-print got prepared by the Ashram under the directions of Swami Ji has been finalised by an eminent engineer, Shri P. N. Chagtoo. The preliminary work was started about two years back. The public has already donated freely, and we feel proud of the generous public response.

But as per the final blue-print the project is now likely to cost about 5 lakhs of rupees. The temple premises, as detailed in the following pages, are to be built in concrete and marble. The *tirtha* is to be maintained decently so as to satisfy the aspirations of millions of devotees from all over India. This appeal is, therefore, being issued to the generous public to rise equal to the occasion, and contribute the desired amount as early as possible.

All donations may be directed to

Shri Svayamananda Ashram, 63/1 Ganesh Ghat, Srinagar (Kashmir), Phone No. 3300. These may also be deposited direct with the Jammu and Kashmir Bank, Habba Kadal Branch, Srinagar, against account No. 220/4. Those wishing to be monthly subscribers may requisition the necessary membership-form from the Ashram.

May Goddess Uma Shower Her
Choicest Blessings Upon Us All!

OM SHANTI! SHANTI! SHANTI!

SECRETARY
Syayamananda Ashram
Ganesh Ghat, Srinagar (Kashmir).

UMA JIVANI

GODDESS Uma, the Universal Mother is that Supreme Power which upholds the whole universe, and fulfils the aspirations of all true devotees. Her vision, in golden effulgent rays, was got by Dev-Raj Indra, as mentioned in Keno-Upanishad. In Mahabharata she is described as Radha of Shri Krishna and Lakshmi of Vishnu. Shaivas believe her to be the consort of Shiva in the Puranas. She is mentioned as Mahakali of Chandi, and worshipped as Devi in various forms. Yogis, by meditating on Her in the core of their heart as *'Kundalini Shakti' the Cosmic Power, experience divine powers. It is she who helps us in self-realisation and being one with Brahman to be able to enjoy eternal Bliss, such as can never be described by the mortal tongue.

In this gross world of mortals, She is said to have selected Her abode in the lap of the great Himalayas in Kashmir, at

***Kundalini :- According to the Tantras, the Divine Mother indwells all beings as 'Kundalini' Coiled-up serpent like power at the 'Muladhara' (Psychic-centre)**

Uma Nagri, Uttarasu. Swami Bhaskaranand, the President of the World Federation of Saints, has declared this spot as 'Sidhi Pitha,' when he visited this sacred shrine on 14-10-1954. He said that success in spritual practices is easy of attainment at this place by any devotee, whatever caste, creed or colour he may have.

यस्याः प्रभावमतुलं नालं वक्तुं चतुर्मुखः,
सोमा भवतुसन्तुष्टा स्वयमानन्द भक्तिदा

May that Mother Uma, whose greatness cannot be adequately described even by Brahma, be pleased to bless the whole world and grant bliss and devotion to Svayamananda.

She manifested Herself in the form of a stream and appeared in the shape of *Omkar* in five springs to bless the devotees with fulfilment of their aspirations.







Bhagwati Uma Devi Ji

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UMA - STUTI

उमास्तुतिः

१ भक्तानां मुक्तिदात्रीं तां वरदां ज्ञानदां शिवाम् ॥
शिवाधारस्थितां शक्तिं नौम्युमामभयप्रदाम् ॥

1. Baktanam mukti-datrim-tam vardam jnanadam shivam,
Shivadharasthitam shaktim novmiumam abhayapradam.

She who based on Shiva grants mukti to Her devotees, who grants their wishes, who confers supreme knowledge and bliss and fearlessness, I bow before Her!

२ शिवबीजसमुत्पन्नां जगत्सृष्टिविधायिनीम् ।
जगत्संहारकर्त्रीं च नौम्युमामभयप्रदाम् ॥

2. Shivabhijasamutpanam Jagat Srishti vidayanim,
Jagat samhara kartrim cha nomiumam abhayapradam.

I bow before Her, who risen from Shiva creates and destroys the Universe, and grants freedom from all fear !

३ सर्वमंगलकर्त्रीं तां सर्वसिद्धिप्रदायिनीम् ।
भक्तानां शक्तिदां देवीं नौम्युमामभयप्रदाम् ।।

3. Sarvamangala kartrimtam sarva siddhi pradayinim,
Bakhtanam shaktidam Devim naumiumam abhyapradam.

She who confers bliss, grants all kinds of Siddhis (successes) to Her devotees, and bestows power and fearlessness on them, I bow before Her !

४ जगतां जननीं देवीं काश्मीरप्रान्तवासिनीम् ।
ब्रार्यङ्गनस्थितां शान्तां नौम्युमामभयप्रदाम् ।।

4. Jagatam Jananim Devim Kashmir pranta vasinim.
Brariyanganasthitam shantam nomi Umam-abhyapradam.

The Mother (Creator) of the Universe, who resides at Brar-i-Angan in Kashmir pradesh, She who is an embodiment of all good qualities and grace, I bow to Her !

५ प्रणवाकाररूपां तां पञ्चकुण्डसमुद्भवाम् ।
शिवाभिवां परांशक्ति नौम्युमामभयप्रदाम् ॥

5. Pranva-kara rupam tam *pancha-kunda samutbhavam,*
Shivabhivam param shaktim nomi Umam-abhyapradam.

I bow to Goddess Uma, who has risen in the shape of Aumkar from fiive springs, She who is cosmic Energy Incarnate, and one with (and inseparable from) Shiva !

६ बह्मकुण्डेस्थितां ब्राह्मीं विष्णुकुण्डनिवासिनीम् ।
रुद्रकुण्डस्थितां रौद्रीं नौम्युमामभयप्रदाम् ॥

6. Brahma Kunde sthitam Brahmim, Vishnu-Kunda nivasinim,
Rudra-Kundas-thitam Raudhrim nomi Umam abhyapradam.

She who resides as Brahmi in the Brahma Kund and as Rudri in the Rudra Kund and is also there in the Vishnu Kund, I bow to her !

७ शिवकुण्डे शिवाकारां शक्ति तां शक्तिकुण्डजाम्
सच्चिदानन्दरूपां च नौम्युमामभयप्रदाम् ॥

7. *Shiva-Kunde shivakaram shaktim-tam shaktikundajam,*
Satchit-ananda rupam cha, nomi Umam abhyapradam.

She who is the Shiva in the Shivakund and as Shakti in the Shaktikund, who is the embodiment of *Sat, Chit* and *Anand*, I bow before Her !

८ सिंहासनस्थितां देवीं सौम्यमुकटधारिणीम् ।
कोटिसूर्यनिभां दिव्यां नौम्युमामभयप्रदाम् ॥

8. *Simhasanasthitam Devim Somyamukata dharinim,*
Koti-surya nibham Divyam nomi Umam abhyapradam.

The fair faced Goddess, endowed with all the best qualities, resplendent with the splendour of millions of suns, seated on the lion-throne, who grants freedom from all fear, I bow to Her !

९ नानारूपधरां देवीं दिव्यमाला-विभूषिताम् ॥
रक्तालंकारदीप्ताङ्गीं नौम्युमामभयप्रदाम ॥

9. *Nanarupadharam Devim divyamala vibhushitam.*

Rakta lankara diptangim nomi Umam abhyapradam.

Adorned with heavenly garlands, whose body shines with the reflection of fairy (red) ornaments, She who adopts innumerable forms, I bow to Her !

१० पुष्पाञ्जलिर्मया दत्ता देव्याः कमलपादयोः ।
त्रिभुवनेन भक्तेन श्रीकृष्णप्रियसूनना ॥

10. Pushpanjalir maya datta devyah Kamal padayoh,
Tribhuvanena bakhtena, Shri Krishna Priyasununa.

Tribhuvan, the beloved son of Sri Krishna, offers this bouquet (of Verses) to the Lotus feet of Goddess Mother !



***Composed by Shri Tribuvan Nath Shastri, Ganapatyar, Srinagar.**

(Free rendering in English by Shri J. N. Ghanhar.)

मूलमन्त्र

अस्य श्री उमा भगवती मंत्रस्य भैरवऋषिः अनुष्टुपच्छन्दः श्री उमा भगवती देवता ह्रीं बीजं श्रीं शक्तिः हूं कीलकं आत्मनो वाङ्मनः कायोपार्जित पापनिवारणार्थं श्री उमा भगवती प्रीत्यर्थं जपे विनियोगः ।

भैरव ऋषये नमः शिरसि, अनुष्टुप्छन्दसे नमः मुखे, उमा भगवती देवतायै नमः हृदि, ह्रीं बीजाय नमः नाभौ, श्रीं शक्तये नमः गुह्ये, हूं कीलकाय नमः पादयोः, जपे विनियोगाय नमः सर्वांगेषु ।

ह्रीं - अंगुष्ठाभ्यां नमः । श्रीं—तर्जनीभ्यां नमः । हूं - मध्यमाभ्यां नमः । उमा—अनामिकाभ्यां नमः। भगवत्यै – कनिष्टकाभ्यां नमः । नमः करतलकरपृष्टाभ्यां नमः । ह्रीं—हृदयाय नमः । श्रीं—शिरसे

स्वाहा। हूं—शिखायै वौषट्। उमा—कवचाय हूं।
भगवत्यै—नेत्राय वौषट्। नमः अस्त्राय फट्।
(इति प्राणायामः)

ध्यानम्

स्वधा कलश सत्पुष्पा माला हस्ता सुशोभना
आकाश मातरः एका वक्त्रं देवस्य सन्मुखम्।

गायत्री

ॐ ह्रीं उमा देव्यै विद्महे। श्रीं महामायै धीमहि।
तन्नः उमा प्रचोदयात्। ३॥

मूल मन्त्र

ॐ ह्रीं श्रीं हूं उमा भगवत्यै नमः॥ *१०८
प्राणायमः, पूर्ववन्न्यासः, तर्पणम्॥



*१०८ बार मन्त्र जपें।

MULA MANTRA

(In Roman Script)

Asya Shri Uma Bhagvati Mantrasya Bhairava Rishi Anushtup-Chandah-Shri Uma Bhagvati Devata Hrim Bijam Shrim Shakthi Hum Kilakam Atmano Vanmanah Kayoparjita Papanivaranartham Shri Uma Bhagvati Prityartham Jape Viniyogah.

Bhairava Rishaye Namah Shirasi, Anushatupachhandase Namah Mukhe, Uma Bhagvati Devatayai Namah Hridi, Hrim Bijaya Namah Nabhav, Shrim Shaktaye Namah Guhye, Hum Kilakaya Namah Padayoh, Jape Viniyogaya Namah Sarvangeshu.

Hrim Angushthabhyam Namah, Shrim-Tarjanibhyam Namah, Hum-Madhyamabhyam Namah, Uma-Ana-mikabhyam Namah, Bhagavatyai-Kanishthakabhyam Namah, Namah-Karatalakara Prishtabhyam Namah.

Hrim - Hridayaya Namah, Shrim - Shirase Swahah, Hum-Shikhayai Vowshat, Uma-Kavachaya Hum, Bhagavatyai-Netraya Vowshat, Namah, Astraya Phat, (Iti Pranayamah).

DHYANAM

Svadha Kalasha Satpushpa, Mala Husta Sushobhana Akasha Matarah Eka Vaktram Devasya Sanmukham.

SHRI GAYATRI

Om Hrim Umadevyai Vidmahe Shri Maha Mayayai Dhimahi Tannah Umaprachodayat-3.

MULA MANTRA

Om Hrim Shrim Hum Uma Bhagavatyai Namah-108, Pranayamah, Purvavat Nyasah.*

TARPANAM



***To be repeated 108 times.**

I. HYMN TO UMA DEVI

*UMASHTAKAM

उमाष्टकम्

चामरं दक्षिणे हस्ते कमलं चोत्तरे तथा ।
रक्ताम्बरा दया मूर्तिः प्रसन्नोमास्तु सर्वदा ॥

1. Chamram dakshine haste Kamlam chottare tatha,
Raktambara, Dayamurti prasannomastu sarvada.

May Umadevi of a cheerful and merciful face and wearing red garments with a 'chamar' in Her right hand and a lotus in Her left, be always graciouly pleased with us.

सुवर्णसदृशीं गौरीं भुजद्वयसमन्वितास् ।
नीलपद्मं हि वामेन पाणिना बिभ्रतीं सदा ॥

2. Swarnasadrishim Gaurim Bhujadwaya Samanvitam,

Nilpadmam hi vamena panina bibhratim sada.

Let us meditate on the sweet face of Mother Uma of golden hue, always having two arms with white 'Chamar' in Her right hand, blue lotus in Her left.

दिवाकरशतद्युतिं जननीं भक्तमुक्तिदाम् ।
सुमुखीं वरदां देवीं सिंहस्थां परिपूजयेत् ॥

3. *Divakar shatduetim Jananim bukhta mukhtidam,*
Somukhim vardam Deveem simhastham paripujayet.

Let us worship the Divine Mother who is resplendent with the splendour of hundreds of suns, seated on (two) lions and granting Mukti (liberation from Death and Rebirth) to Her Devotees.

भक्ताय शिवरामाय स्नुषा ब्राहस्य सन्निधौ ।
स्वप्ने स्वं दर्शयामास रूपं वैराग्यदं शुभम् ॥

4. *Bhakataya Shivaramaya Snnsha Brahasya Sannidhau,*
Swapne svam darshyamasa rupam vairagya-dam shubam

The Goddess Snusha Devi, near the village of Brah, gave darshan to Her devotee, Shive Ram (Jalali) in a dream, and blessed him with vairagya.

काकरूपा तदा देवी भक्तस्यानुग्रहाय च ।
ओंकाररूपसंभूता पञ्चधाऽभयदायिनी ॥

5. *Kakarupa tada Devi bhaktasyanugrahaya cha,*
Aumkara rupa sumbuta panchadhabhaya-dayani.

Uma Devi appearing as crow, flew in the five springs (A, U, M, ◡ ˙,) in the form of Aum to show favour to her devotee and to grant him fearlessness (immortality).

Note :- *(A) denotes Brahama, (U) denotes Vishnu, (M) denotes Rudra, 'destruction' (◡), Half moon Ishwar and (˙) Bindu Sadashiva.*

प्रादुर्भूता नदी रूपा भक्तानां फलदायिनी ।
ओंकाररूपसदृशी पञ्चधा दिव्यकुण्डजा ॥

6. *Pradurbuta nadi rupa bakhtanam phaladayini,*

Aumkara rupa Sadrashi panchada divya-
kundaja.

She manifested Herself in the form of a stream and appeared in the shape of 'Aumkara' in five springs (Brahma Kund, Vishnu Kund, Rudura Kund, Shiva Kund and Shakti Kund) to bless the devotees with fulfilment of their aspirations.

भक्तः प्रभावयुक्तायाः स्वयमानन्दनामकः।
देव्याः भवननिर्मातुं शिलान्यासं चकार सः॥

7. Bhaktah prabhavayuktayah svayama-
nanda namkah,
Devyah Bhavananirmatum shilanyasam
chakara sah.

Being deeply impressed with the blissful influence of the Goddess, after performing the yajna, Svayamananda laid the foundation stone of the shrine of Devi.

ओंकार रूपेण विराजमाना
सा पूजकानां वरदायिनी च।
रक्ताम्बरा दिव्यवपुः उमाख्या
सा ब्रह्मरूपा विजयस्य दात्री॥

8. *Omkararupena virajmana sa pujakanam vardayani cha,*
Raktambara divya vapu umakhya sa brahmarupa vijayasi datri.

Resplendent in the form of Omkara and granting the desires of Her devotees, Uma of Divine grace and features, and wearing red garments is ever granting success to Her devotees. She is herself the form of Brahma.



Composed by Shri Dina Nath Ji Zadoo.
Translated by Shri Swami Svayamananda.

II. HYMN TO SHRI UMA DEVI

उमास्तुति

१) संप्राप्याज्ञां पितुः सद्यो मार्जर्याङ्गनमाययौ ।
शिवाप्त्यै या तपः कर्तुं तामुमां प्रणमाम्यहम् ॥

Samprapyagyam pituh sadhya marjar-
yanganamayayau,
Shivaptyai ya tapah kartum tam umam-
pranamameham.

1) I offer my salutations to Goddess UMA, who wanted to secure Lord Shanker as Her constant companion and who, after having got the permission of Her father, went to Brari Angan to practise penance for the purpose.

२) ब्रह्मविष्णुमहेशानां कुण्डैर्भूषित-भूतलम् ।
याधितस्थौ तपस्यार्थं तामुमां प्रणमाम्यहम् ॥

Brahma Vishnumaheshanam Kundairbhushi-
tabhutalam,

Yadhitasthau tapasyartham tam umamprana-mameham.

2) I supplicate before the Goddess, who for her penance selected Brari Angan, whose beauty is enhanced by the presence of the sacred springs of Brahma, Vishnu and Mehesh.

३) आगत्य मुनयः सर्वे मार्जर्याङ्गनमुत्तमम् ।
यां दृष्ट्वा तुतुषुः सद्यस्तामुमां प्रणमाम्यहम् ॥

Agatya munayah sarve marjeryanganam uuttamam
Yam drishtva tutushuh sadyas tamumam pranamameham.

3) I bow to Goddess Uma, for whom all *Reshis* and *Munis* came to the sacred spot of Brari Angan and being blessed by Her Divine presence were supremely happy.

४) परीक्षतुं मनः शम्भोरागतस्य वनोत्तमम् ।
दर्शयामास हार्दया तामुमां प्रणमाम्यहम् ॥

Parikshatum manah shambhoragatasya vano-ttamam,

darshayamasa hardya tam umam Pranama-
meham.

4) Lord Shanker came to the sacred forest to test the intensity of Uma's devotion for him. To Her I make my obeisance.

५) ययाचे जनतोत्त्रस्ता रक्षोभ्योहऽभयमिमाम् ।
उत्रस्तग्रामवास्तव्यां ताम् उमां प्रणमाम्यहम् ॥

Yayache janatotrasta rakshobyoh abaya
amimam,
uttarasthagrama vastavyam tam umam
pranamameham.

5) In order to seek protection the terror-stricken populace, out of fear of *Rakhshasas*, came to the Universal Mother who had selected UTTARASU as her abode. I bow to that Great Mother.

६) मार्जार्याङ्गननामानम् अरण्यमति पावनम् ।
स्वतेजोभिर्द्योतयन्तीं ताम् उमां प्रणमाम्यहम् ॥

Morjaryangananamanam aranyam atipava-
nam, swatejobir,
dyotavantim tam umam pranamameham.

6) I bow my head before the Goddess Uma, who made the sacred forest of Brari Angan resplendent with Her radiance.

स्वयमानन्दसद्भक्त-भक्िततोषितचेतसाम् ।
स्वयमानन्दसुखदां तामुमां प्रणमाम्यहम् ॥

Svayamahanda satbhakta bhaktitoshite chetasam.

svayamanandasukhadam tam umam pranamameham.

7) Being pleased with the devotion of a true devotee like Swayamananda, the Goddess was pleased to grant him Bliss. Salutations to Her.

स्वयमानन्दविहितयागतर्पितमानसाम् ।
स्वयमानन्दवरदाँ तामुमां प्रणमाम्यहम् ॥

Svayamananda Vihita yagatarpita manasam,
Svayamananda Varadam tam umampranamameham.

8) I bow to Mother Uma, who being propitiated by the *Yagya* performed by Swayamananda, was gracious enough to grant him a boon.

भ्रारीतिनाम्न्या यक्षिण्या सख्यानीतां स्वमाङ्गनम् ।
भ्रार्याङ्गनप्रदेशस्थां तामुमां प्रणमाम्यहम् ॥

Braritinamnya yakshinya sakhyanitam, swamanganam,
Brariangana pradeshastham tamumam pranamameham.

9) My *pranamas* to Goddess Uma, who was brought by her companion, Brari, a YAKSHNI, to Brari Angan where she made Her abode.

स्वयमानन्दशिष्येभ्यः स्वयमानन्ददायिनीम् ।
स्वयमानन्दसंतुष्टां तामुमां प्रणमाम्यहम् ॥

Svayamanaada shishebyah svayamananda dayanim,
Svayamananda santushtam tam umam pranamameham.

10) I bow to that Mother, who is satisfied with Svayamananda, and grants real happiness, emanating from the Inner self, to Her devotees.

बलभद्रजसन्निघ्न पीताम्बरकृतस्तवः ।
सोमाप्रयच्छतु प्राज्ञां भक्तेभ्यो भक्तवत्सला ॥

Balbhadraja sannigna pitmbarakritastavah,
soma prayachhatu pragyam bhaktebyo bhak-
tavatsala.

11) These verses have been composed by Pitamber, son of Balabhadra, in praise of UMA. May she grant knowledge to Her devotees, whom she holds dear.

Composed by Shri Pitamber Ji Shastri
Free rendaring into English by Shri Jia Lal Pandita



Swami Svayamananda Ji

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SWAMI SVAYAMANANDA

A Life-sketch of Swami Svayamananda and conceived plan of construction

A man deserves being called a man in the real sense only when he has developed in him qualities of love and compassion for all living beings, generosity of heart and also spirit of service and self-sacrifice. It is such qualities that make a man worth being loved and revered by all, and indicate his inner nobility and elevation of soul.

गुणाः पूजास्थानं गुणिषु न च लिंगं न च वयः ॥

Merit alone deservee reverence, irrespective of age and sex.

Shri Swami Svayamananda Ji, whose bio-sketch is given here, is an embodiment of such noble and divine qualities and these endear him to all who come in contact with him. He is popularly known as *BUB* i.e. most revered and worthy "Father". Though young in age, he is mature in

Uma Nagari. Thousands of devotees, men and women, took an eager and joyous part in the same.

During that night when the Maha Yagnya was in full swing, the Swami, while in moditation, became unconscious and in a super-conscious state, beheld the the self-luminious Mother UMA in the Global Temple of shining stars revolving in *Kalchakra.* Compare :

(कालचक्रभ्रमाँभ्रान्ता विभ्रमा भ्रमनाशिनी)

Having 27 Nakshtras as spokes........... all appearing as day and night. The Swami Ji saw the moon completing its one *Prakrama* (प्ररिक्रमा) round this *Kalachakra* by its 27 revolutions measuring the universal time that makes *Months, Years, Kalpas* of the visible world.

This vision of Cosmic play as the Swami described it after returning to normal consciousness is now indescribable by any human tongue.

The Swami who is an embodiment of supreme self-confidence, then and there, resolved to get a temple constructed on the model he had witnessed in his glorious vision.

IV

Soon after, he formed a construction committee including some engineers, who after deliberation and hard work drafted for a circular spring, 42 feet in diameter and 7 feet in depth, having the बिन्दु (*Bindoo*) like shape of ऊँकारा (*Aumkara*) in place of the present square-shaped one In this spring the proposed temple, 5 feet deep underwater and standing on six columns having global shape, each 15 feet in diameter and 37 feet in height above the waterbed, symbolizing the Devi-Chakra (देवी चक्रः), is to be constructed all of reinforced concrete.

A pavement of two feet marble work is to be provided, round the temple plinth for the service of of the Goddess on special occassions along with a causeway for approach from the bank.

It has been planned that this whole construction in reinforced concrete would be shaped and finished with marble tiles all over. Nine fountains shooting water upwards are to be arranged around the temple in the spring to enhance its charm and beauty.

An (अर्धचन्द्रः) (*Ardha-Chandra*) (moon-

cresent) like pavilion is to be constructed up to the mid-height of the temple, resembling the monthly revolution, in consonance with the swamiji's vision.

The Temple is to face the North so that a visitor may have *Darshan* of the blissfull Mothor immediately on entering the main gate of the shrine.

A marble statue of the Universal "MOTHER", 4′-8″ high, standing on a full blooming lotus and having two lions, right and left, as Her attendants (denoting cosmic Rajogun and Tamoguna (रजोगुण तमोगुण) under Her control) has been ordered to be *sculptured* at a cost of Rupees 10,000/- approximately. After completion of the temple, the other springs will also be reconstructed suitably. There will be sluce drainage of 9″ G. I. pipe underneath to clean the waterslit of the springs whenever required, besides having 4″ G. I. pipe on the surface level for regular outflow of water.

There is also a proposal for erecting sculptured-statues of *Brahma and Vishnu* seated on their divine seats of *Hamsa and Garuda* respectively, and also of Rudra in the Tandava dance with a trident and *dafli* in hand.



Swami Svayamananda along with Ashram members on the day the construction work was started.

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These statues will be installed in the midst of the three springs of BRHMMA, VISHNU and RUDRA all forming the shape of (ॐ - कार) Aumkara (A. U M.) These statues of the Gods will be shaded with (अंधब्रह्माण्ड) Ardha Brahmanda like umbrellas embellished with star-like electric bulbs.

Later on, (in the third phase) the compound will be formed (divided) into two terraces and paved with green stones, and the temple of " DHOONI " will be plastered with white cement and roofed with corrugated iron sheets.

Around the main " UMA " spring as well as the other three springs, a suitable fencing (modern and artistic) with a conduit circulation of electric energy having star-like bulbs at equal distances will be constructed for enhancement of its charm. A well of green stone, 17 feet in depth, guarded with arrowed iron bars and having some garrets in it for meditation at proper places, surrounding the shrine on all sides, will be built in the fourth phase.

In the fifth phase, a further expansion of the *dharamshala* and the park is expected to take place after the land and money

for the same become available.

V

On the twenty-sixth day of May, 1973, the Swami and Shri Satya Nanda, the present *Mahnat*, demarcated the site in the presence of some prominent personages. The work on the temple site was started on the twelfth of June, 1973, when the first iron rod was laid by the Swami Ji himself. The construction work was then duly under-taken and is now going on regularly. By the grace of the Divine Mother it is expected to be completed within the period fixed for it. It will cost Rupees Five Lakhs 5,000,00/- approxmately and will be among the best constructions of its kind. The temple, with its global shape and with *Ardha-Chandra* as its pavilion on a global mass of water will resemble the Living Universe come out of Nothingness. Nothingness, however, does not mean absolute nothingness from which logically something cannot come out. It means "Nothingness" of the sort that exists in the seed but in flowers coming out of it that show variegated colours and fragrance. It simply means 'undifferentiated' (अव्यक्त) that cannot be called as something in the ordinary or the usual sense of the word. The *Bindoo* of AUMKARA (ॐ कारा :) in the shrine will symbolise the Turiva (तरीया)



Members of Swami Svayamananda Ashram working side by side with the labourers engaged in the construction work.

state, while the (A. U. M.) with its three matras will represent Brahma, Vishnu and Rudra and denote the *Jagrati*, the *Swapna* (Dream) and the *Sushapta* states of the Cosmos. Underneath the Bindoo, it will thus represent the highest aspirations of philosophers such as are described in all the six schools of Indian philosophy Accordingly it will attract devotees and visitors from all over India and abroad, Pious devotees can further fulfil their desire of beholding the *Viratrupa* (विराटरूप:), the Cosmic Darshana, in deep meditation at this shrine while sitting under the feet of the Universal Mother, *Uma.*

During the Maha Yagya which is being performed annually at the site of these holy springs in the month of May or June, thousands of devotees are offered daily meals from the free langar managed by the Ashram for the purpose. The participating devotees and pilgrims are required only to bring their bedding with them. Prominent Pandits deliver discourses on high spiritual matters which have an elevating effect on all. Celebrated sadhus and yogis of different schools attend this Maha Yagnya to help and bless the devotees in their progreess in Sadhana.

In these troubled times, when the western

countries, inspite of their spectacular achievements in science and economy, are seeking spiritual solace from India, it should be our proud privilege as well as obligation to encourage and strengthen such spritual tendencies and popularise the truly religious ways of living. To this end, the paths are many, but among these, our encient tradition has always laid great stress on the places of worship. Hence the proposed project to erect a glorious temple at the site of the holy springs of *Mother Uma* in Uttersoo (*Umanagri,*), as detailed above should receive fervent support of all righteous and God-loving people.

We, therefore, request the general public to help us in this holy task of construction of *Mandir* (temple) and of reshaping the shrine, as described above at length, by lending their assistance, by way of money, material, work and encouragement. It is thus that the proposed *Uma Mandir* will become an accomplished fact as early as possible, fulfilling the desire of the blessed Swami Svayamananda Ji Maharaja, who is an embodiment of universal love and spiritual brotherhood of mankind.

SVAYAMANANDA ASHRAM

63/1–Ganesh Ghat, Srinagar.



The completion of spring (Shiv - Shakti Kund) and the main Bhagwati Uma Devi Temple in midst of the spring with all R. C. C. work.

The spring (Shiv - Shakti Kund) is 40′ in Dia and the temple 12′ in Dia and about 33′ feet high above the water level of spring.

GURUSTUTI

The following Gurustuti has been offered to Shri Svayamananda, as a garland of flowers on his 48th Birthday, by Shri Pitamber Ji Shastri of Rainawari. The Ashram members decided to publish it for the disciples of Shri Svayamananda.

गुरुस्तुति : ।

स्वयमानन्द ब्रह्मैव स्वयमानन्द ब्रह्मवित् ।
प्रणम्यो वन्दनीयश्च नतसच्छिष्यमस्तकैः ॥१॥

Svayamananda brahmeva svayamananda brahmavit,
Pranamyo vandaniyascha natasatshishyamastakaih.

1) Svayamanda, as the name indicates, is an embodiment of bliss like Brahm and has the knowledge of reality (*Brahm Gyan*). He is therefore worthy of being respected and revered by his disciples with their heads bent low.

Swami Svayamananda Ji



जानकी कुक्षिवापीजं स्वयमानन्दपंकजम् ।
बोभोतु ज्ञानसुरभि भक्तमानससातदम् ॥२॥

Janakikukshivaptjnm svayamananda pankajam,
bobhotu gyanasurabhi bhaktamanasa satadam.

2) He is like a lotus born of the lake of the womb of his mother, Janki. May he continually spread his perfume of true knowledge among the devotees and make them happy!

महादेवांशसंभूतः स्वयमानन्दस्वद्रुमः ।
पिपर्तु भक्तहृत्कामान् छिवज्ञानार्ण पोषितः ॥३॥

Mahadevamsha sambhutah Svayamananda svardrumah
pipartu bhaktahritkaman shivagyanarnaposhitah

3) He is like a Kalpa Vriksha, grown out of the seed of his father, Mahadiva, and watered and nurished by the knowledge of Lord Shanker. May this *Kalpataru* grow and fulfil the heartfelt desires of devotees and make them happy!

Swami Svayamananda Ji



स्वयमानन्द सद्रत्नं ज्योतिर्वंशविदूरजम् ।
स्वभक्तिज्योतिर्ध्वान्तघ्नं दीप्यतेधरणीतले ॥४॥

Svayamananda satratnam jyotirvamsha vidurajam
Svabhaktijyotir dhwantagnam dipyate dharanitale

4) He is a beautiful diamond come out of the vidur mountain of Jatoo family. May he with his bright rays of devotion remove the darkness of ignorance from the minds of devotees and shine for ever on this earth !

शंकराचार्य गोत्रस्थं शंकरं जलधारया ।
स्नातिभक्त्यासदाप्रातः स्वयमानन्द नैष्ठकः ॥५॥

Shankaracharya gotrastham shankaram jaladharaya
snatibhaktya sada pratah svayamananda naishthakah

5) Mahatma Svayamananda goes up the Shankaracharya Hill every day early in the morning and with great devotion bathes and worships Shanker there (who always showers Grace on his devotees).

गौरीश्वरी पतिः पूर्वं कृताक्षनिग्रहोधुना ।
उमार्चां कुरुतेभक्त्या स्वयमानन्द संयमी ॥६॥

Gaurishwaripatih purvam kritaksha nigrahodhuna
Umarcham kurute bhaktya Svayamananda samyami.

6) He, who was formerly the husband of Gouri, has subdued his sense pleasures, and with full self-control and devotion worships Goddess UMA or GAURI (He new looks upon all women as personifications of Uma).

अहल्यामठविघ्नेश-दर्शनपूतमानसः ।
प्रत्यूहान्हन्ति भक्तानां स्वयमानन्दभूसुरः ॥७॥

Ahalyamathavignesha darshanaputamhnasah
pratyuhanhanti bhaktanam svayamananda bhusurah

7) Svayamananda, a resident of Ahalya-math of Ahalmar, with his mind purified by the holy *darshana* of Maha Ganesha, is verily a God on this earth, and removes troubles and obstacles of devotees.

उमादेवी महायागं विधत्तेप्रतिहायनम् ।
जनताशान्तये भक्त्या स्वयमानन्द सज्जनः ॥८॥

Umadevi mahayagam vidhatte pratihayanam
Janatashantaye bhaktya Svayamananda satjanah

8) Mahatma Svayamananda performs with devotion a **Mahayagya** every year at **Uma Nagari**, where Goddess Uma has her abode, for the peace of humanity.

स्वयमानन्दमहिमा बंभ्रमीति नभस्तले ।
मार्तण्डइवध्वान्तघ्नो विधुरिवसुखप्रदः ।९॥

Svayamananda Mahima bambhrameti nabhastale
Martanda iva dhwantaghno vidhur iva-Sukhapradah

9) The greatness of Svayamananda does not spread only on this Earth, but also soars up in the heavens and like the Sun removes darkness and like the Moon sheds peace and tranquility.

षट्चक्रोपासनावाप्त शिवतत्वमहानिधिः ।
स्वयमानन्दयोगेशो जयताद्भूतलेचिरम् ॥१०।

Shatchahropasanavapta Shivatattvamahanidhih
Svayamanandayogesho jayatat bhutale chiram

10) May the glory of Yogeshwar, Svayamananda last long on this earth, who by awakening the six *chakras of Kundalini* got possession of the treasure-house of knowledge of Shiva *(Shiva Tattva)* and gained success in **Yoga** *(Yoga sidhi)* !

नित्यध्यानविनिर्धूत–मलोनिर्मुक्त बन्धनः ।
स्वयमानन्दतत्वज्ञो वर्धतां भूतलेचिरम् ॥११॥

Nityadhyanavinirdhuta malonirmukta bandhana
Svayamananda tattvagyo vardhatam bhutale chiram.

11) May Svayamananda, the knower of reality flourish long in this world, who by his meditation washed away all sins of body, mind and speech and won freedom from attachment or bondage !

बलभद्रजसन्निघ्न पीताम्बरकृतस्तवः ।
प्रसीदतांकृपासिन्धुः स्वयमानन्दज्ञानवित् ॥१२॥

Balbhadrajasannighna Pitambarakritastavah
Presidatam Kripasindhu Svayamananda gyanavit

12) These verses have been composed by Pitamber, son of Balabhadra and servant of the learned. May all merciful Svayamananda who is well versed in spiritual knowledge be pleased with him.

Composed by Shri Pitmber Ji Shastri
Free rendering in English by Shri J. L. Panita

HISTORY OF THE SHRINE OF GODDESS UMA AT UMA NAGARI

Swami Shivananda

IN the year 1772, one Pt. Shiv Ram Kaul (Jalali), a *Kardar* (official) of Srinagar was deputed by the then Afghan Governor of Kashmir to collect his share of the paddy produce from the peasants of Kuthar Pargana. Shiv Ram had arleady received spiritual initiation from Pandit Mathur Kaul, a high ranking Grihastha saint of those days, who originally belonged to Rainawari (in Srinagar) but had settled at Uttarsoo. Shri Mathur Kaul was the great-grand father of the widely known saint, Swami Anand Ji, of Jamanagri, and also the founder father of the Kaul family living at Uttarsoo village. He (Mathur Kaul) used to *meditate* on the non-dual aspect of Universal Shakti, the Mother Uma.

Shri Shiv Ram Ji, under such spiritual guidance by Shri Mathur Kaul, gradually became indifferent to material things and



Bhagwati Sona Shah Devi, where Swami Shivananda Ji (Shiv Ram Jalali) got first Durshan of Goddess Uma Devi Ji, is seen in the rear on the right side of the photograph.

Swami Svayamananda Ji & Swami Dev Giri Ji along with others are seen sitting under a Deodar tree. The party visited the sacred place recently.

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began working unattached (असंग) for the sake of work (duty only.) He had achieved high reputation for honesty and sincerity. So much so, that one day while he was supervising the collection of paddy at the adjoining village of BRAH, one of the peasants pointed to the husk of grains sticking to his shawl and reminded him (perhaps in sarcasm) to sweep those off before leaving the grain-store. This "challenge" actually opened his inner eye, and he developed detachment *Vairagya* (वैराग्य) then and there. He resigned his job and began to *meditate* on the Goddess, round the clock, at Snusha, a secluded place near Brah. After some time he got a vision of the Mother UMA who directed him to go to Her abode at Uttarsoo situated at 30° North and 76° East of the place shown in the map appended, then lying amidst a deep forest, where She (the Goddess) was to be found in the shape of "ॐ" Aumkara, made of five springs, demonstrating the five Cosmic principles of the universe. Accordingly, he arrived at the place and started meditation on the spot as seen in the vision. He lit a *dhooni* (Akhanda Jyoti) at the place of his meditation near the springs.

His Miracles

His preceptor, Pt. Mathur Kaul of Uttarsoo, who came to know of this, arranged supplying one time meal (daily) for the Saint from his home. By his constant meditation, Shiv Ram soon attracted the people of the surrounding village, who began to come in numbers for his *darshana*. This fact got publicity. The local officials reported wonderously of constant meditation and progressive spirituallity to Haji Karam Dad Khan, the then Afghan Governor of Kashmir. The Governor summoned the said Mahatma to attend his court at Srinagar, but the saint did not go. This infuriated the Governor, who then deputed armed soldiers to bring the saint to his presence as a captive. When the martial riders, under orders of the Governor, came to the spot where the saint was sitting engaged in *samadhi*, they were surprised to see two ferocious - looking lions sitting by his left and right. On seeing the lions the horses of the soldiers were frightened and galloped off in retreat. The rider-sepoys fell down on stones below, receiving injuries on their bodies. They did not dare go back to the Saint or speak to him. Instead they returned to the Governor, and reported what they had witnessed. Haji Karam

Dad Khan was surprised and decided to go and see things for himself. So he came along with his body-guard to see the Saint. He ordered his men to leave the horses off at a distance and meekly go on foot to the spot. There they also saw the two lions sitting beside the saint who was in samadhi. On the party approaching with humility, the two lions were instantly transformed into two harmless cats.

Afghan Governor Donates Land

The Governor was highly impressed and waited long with his companions for some hours until the saint returned to normal consciousness. The Afghan Governor, amazed at the saint's spiritual power, offered to him *1600 Kanals* of revenue-free (agricultural) land and a strip of forest facing the shrine for its maintenance and for the use of the pilgrims visiting it. This was given effect to on 1st. of Baisakh 1838 corresponding to the 13th April, 1781 A. D. the date on which the Governor visited the Shrine. From that day onwards, this spot came to be known popularly as Brari-angan (the cats' compound) though its actual name is *Uma Nagari*.

In 1782 A. D Siv Ram Kaul assumed

the name of Swami Shivananda. He adopt-a boy of five from Kilam village and invested him with the sacred thread (यज्ञोपवीतं) with the help and approval of his preceptor, Pt. Mathur Kaul of Uttarsoo. The boy was given the name of Ramananda He started meditation at the tender age of five only at the feet of his spiritual father. After Ramananda's adoption, the *influx* of the Hindus began, some of whom started to settle in the village as the tenants of the Saint.

Swami Shivananda left his mortal body in the bright half of POSHA, 1790 A. D. Before he did so, he sat, in *Samadhi* on a baked clay-pot of a suitable size, putting another *kalasha* like pot on head as a protection. Thus he sat on the eastern side of the shrine now called *Mokhshadam* (मोक्षधाम). His skeleton was dug out at the instance of *Parmahamsa* Rama Krishnananda as recently as the year 1954 A. D. The Parmahamsa (परहंस) was a Yogi from South India whom Shivananda had showed himself in vision and had directed him to go to Kashmir to build a suitable *Samadhi* for his mortal remains there.

At the time of the digging, the skeleton was found intact in *Buddha-like* posture

seated on a clay pot and with *Kalasha-like* pot covering the head upto the neck. The pots, however, were cracked and worn out due to weather conditions and also due to unskilled digging. Eleven Rudraksha beads of big size were also recovered from the earth around the skeleton.

In the year 1952 A. D. Shri Ramakrishnananda got the *Samadhi* constructed and the remains were duly transferred to it, while a Vedic Yagya was being performed.

A Vedic Yagya is since then being performed on the anniversary of Swami Shivananda every year in the month of *Pausha*. The *Swami's Jattas* (locks of hair), wooden sandals. wooden book-stand and wooden support *planchette* for yogic posture are still preserved at the *Dhooni* Sahib, and are worshipped by the devotees.

3) Later Mahants

Swami Ramananda developed into a saint of high order under the guidance of his spiritual father and attained perfection with the grace of the Universal Mother "UMA"

Widely celebrated saint of Kashmir, like Mirza Kak of Hangalgund and Jiwan Sahib of Lodhava (लधुव) were much impressed with his adavanced spiritualty, and often visited him at the shrine.

During the time of Ramananda, both the Hindus and the Muslims started settling on the land alloted to the shrine in the villages as it was an attractive place free from imposts and (*begar*) usually exacted by the then Government. Swami Ramananda's wooden bed also, is still preserved in the temple of Dhooni Sahib.

Swami Ramananda adopted two disciples Rajanand and Shudhanand. Rajananda's pupil, Vasananda, became a Raj Rishi and got some buildings erected with the help of Sardar Sher Singh, the then Governor of Kashimir. He adopted Keshwananda as his son and got him married. Thus he turned a householder. His descendents are yet living near the shrine. Shuddhananda also adopted a son, invested him with the sacred thread (यज्ञोपवीत) and initiated him into spiritual experience. He named him Shivananda. He meditated for three years at Ramnag about one Km. distant from the shrine. Then he performed a PURUSHACHARNA पुरुषचरण

(*Grand Japa Yagya*) at the end of the *Sadhna.*

Shuddhananda invited Sanskrit scholars to teach Vedanta to his son and disciple, Shivananda, the second. He was joined in the Vedanta studies by Shankar Pandit and Gwashkak who later became renowned saints and scholars of Sanskrit and were well known through-out Kashmir.

Shri Shankar Pandit was an *advaitist* and was the Guru of Shri Sarwanand Ji of Gautamnag and Shri Sarwanand II of Gosaingund. Shanker Pandit's grand father had been granted 240 acres of revenue-free land for the puja of Mother Uma, by the Government.

During the reign of Maharaja Partap Singh the landed estate of the shrine was reduced from 1600 kanals to 964 kanals and an allowance in cash from the Dharmarth Department was substituted for the rest.

Shrine Reconstructed

Swami Shivanand II got the springs repaired in the year 1910 A. D. and practically gave the present shape to the shrine. He also get a house constructed there

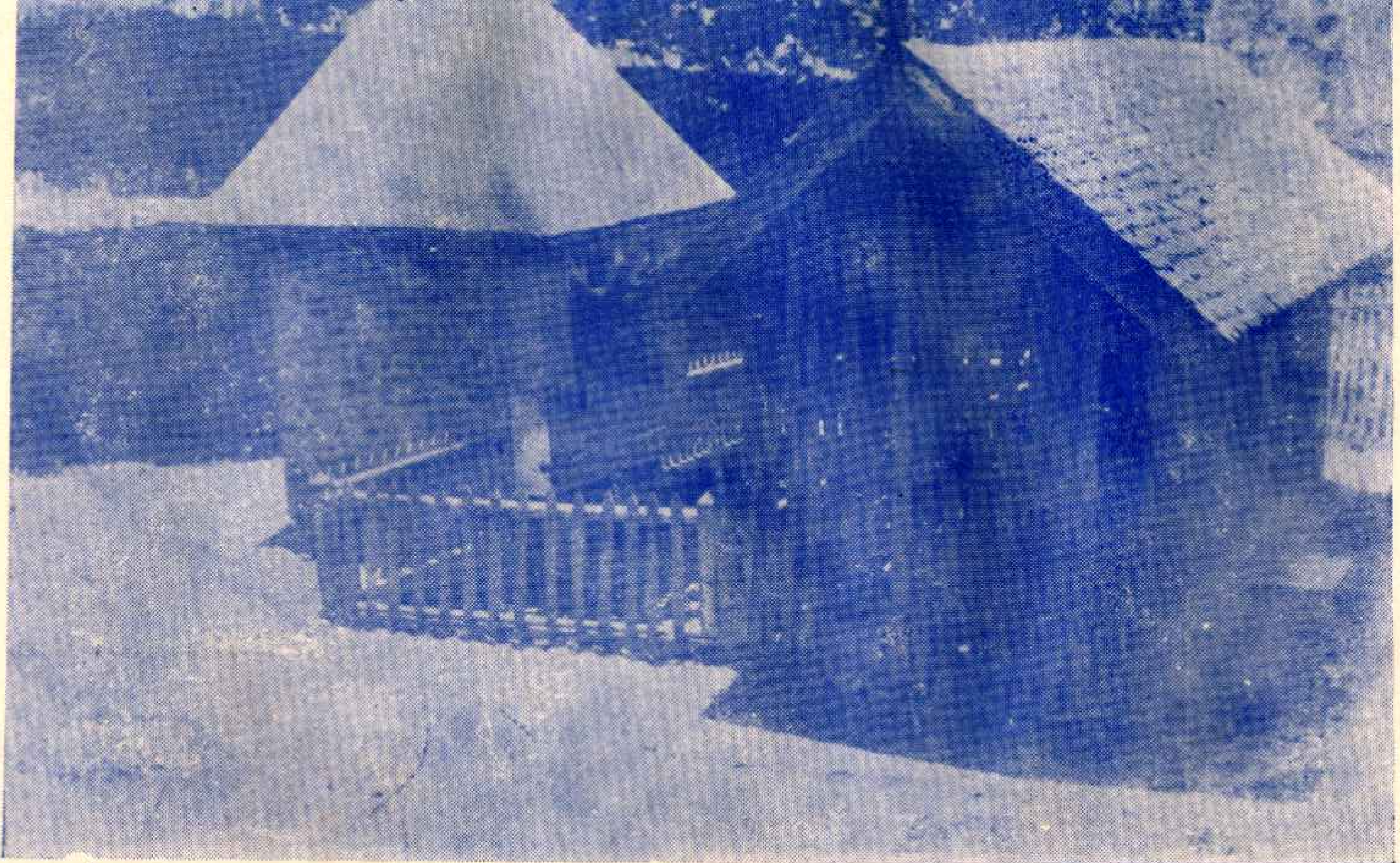
and earned a good name for his piety. During his time, one Shri Prayag Chaitanya, better known as the Saint of Trehgam (Baba) stayed at the shrine, for a long time. He is said to have acquired perfection by the grace of UMA DEVI. The Baba is believed to have given up his mortal body at the age of 300 years, at Trehagam. There is no doubt that he was a miraculous saint.

Another sanyasi from South India named Swami Gangananda also got *Sidhi* by the grace of Mother UMA.

Miraculous Forecast

Swami Shivananda II went on pilgrimage outsite Kashmir and visited many holy places such as Hardawar, Gaya, and Jagannath Puri. On his return he left his mortal body at Lahore in 1933 A. D.

In the year following his *nirvana*, Shankar Pandit, of whom mention has already been made, also, left for Hardawar. Before leaving, however. he prophesied his death there. Accordingly he left his mortal coil on the pavements of Harkipori exactly one month after he had left Kashmir.



Photograph of old Uma Devi Shrine on the side of 'Shiv - Shakti Kund', which was in a rectangular shape 23′ × 9′

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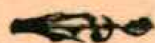
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Swami Gwashkak Ji of Gautamnag also went to Hardawar, staying enroute with some of his *Bhaktas* at Udhampur. After Shivratri he started on the pilgrimage to Hardawar. Before leaving, he too had prophesied his death there. The prophesy proved to be true. Shivananda 2nd had adopted the son of his brother as his disciple in the year 1931. He named him Krishnanand.

Krishnananda also adpoted a boy from Keshwanand family in the year 1951. He named him Satyananda and got him educated. In the meantime, in the year 1950 the so-called land reforms were ruthlessly promulgated in the State. No compensation was paid for the land appropriated, and even the land of shrines like *Uma Nagari* was not spared. The Basic minimum of 182 kanals only has been left for the shrine. The Mahant was hit hard.

Krishnanand died on 20th April, 1962. The present Mahant named Shri Satyanand succeeded him. He is working as a teacher in Uttarsoo Govt. High School.



CHRONOLOGY OF THE MAHANTS AT UMA NAGARI

Swami Shiva Ram Koul *(Jalali)*
Alias Shivanand I
(1772-1790) A. D.

Shri Ramananda
(1782-1862) A. D.

- Shri Rajanand
  - Shri Vasanand
    - Pt. Keshwanand (Married)
      - (became house holder)
      - (Four sons)
        - Pt. Shambu Nath
        - Pt. Jagar Nath
        - Pt. Basker Nath
        - Pt. Radha Krishan
- Shri Shudanand
  - Shri Shivanand II (1886-1933) A. D.
    - Shri Krishnananda (1910-1968) A. D.
      - Shri Satyanand



Shri Stayanand Ji,
the 'Mahant' of the Bhagwati Uma Devi Temple,
Uma Nagri.

ॐ

असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्माऽमृतं गमय ॥

AUM

(O Lord) Lead me from untruth (Unreal) to truth (Eternal) from Darkness (Ignorance) lead me to light (Knowledge) and from death lead me to Immortality.

Hyma to Goddess Uma, composed by Shri 108 Swami Shankaracharya, and known as Annapurna-stotra. In these verses, he has prayed to Goddess Uma for grant of Wisdom (knowledge) and Renunciation (Non - attachment).

अन्नपूर्णस्तोत्रम् (*Annapurnastotram*)

(HYMN TO ANNAPURNA OR UMA DEVI)

नित्यानन्दकरी वराभयकरी सौन्दर्यरत्नाकरी
निर्धूताखिलघोरपावनकरी प्रत्यक्षमाहेश्वरी ।
प्रालेयाचलवंशपावनकरी काशीपुराधीश्वरी
भिक्षांदेहिकृपावलम्बनकरी मातान्नपूर्णेश्वरी ।।

Nityanandakari varabhaya kari saundarya ratnakari
Nirdhutakhilaghorapavanakari pratyaksha maheshari
Praleyachalavamshapavanakari kashtpura dhishwari
Bhiksham dehi kripavalambanakari matanna-purneshwari

1) O Mother! Thou art the giver of



माता श्रीउमाजी



सुवर्णसदृशी गौरी भुजद्वयसमन्विताम् । नीलारविन्दं वामेन पाणिना बिभ्रती सदा ॥
सुशुभ्रं चामरं धृत्वा भर्गस्याङ्गे च दक्षिणे । विन्यस्य दक्षिणं हस्तं तिष्ठन्ती परिचिन्तये ॥

Mother Uma Devi Ji

न

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भि

2)

Everlasting Bliss, the source of all Beauty, and thou givest boons and fearlessness, being the Great Purifier removest all our sins. Thou hast sanctified the dynasity of King Himalaya, and art the Ruler of Kashi. O Goddess Annapurna! Be kind enough to grant me charity.

नानारत्नविचित्रभूषणकरी हेमाम्बराडम्बरी
मुक्ताहारविलम्बमानविलसत् वक्षोजकुम्बान्तरी ।
काश्मीरागुरुवासिताङ्गरुचिकरी काशीपुराधीश्वरी
भिक्षांदेहिकृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

Nanaratnavichitrabhushanakari hemambaradambari
Muktaharavilambamanavilasat vakshojakumbantari
Kashmiragaruvasitaruchikari kashipuradhishwari
Bhiksham dehi kripavalambanakari matannapurneshwari

2) Thy dress adorned with different kinds of gems shines brightly, and art wearing a golden colouted "*Sari*" which enhances thy Divine Beauty. A necklace of pearls rests on thy lovely breast, and

thou art giving out sweet smell of saffrun and sandal. O Divine Mother, thy appearance gives solace. Oueen of Kashi and Goddess Annapurna, be gracious enough to grant me charity.

योगानन्दकरी रिपुक्षयकरी धर्मार्थनिष्ठाकरी
चन्द्रार्कानलभासमानलहरी त्रैलोक्यरक्षाकरी ।
सर्वैश्वर्यं समस्तवाञ्छितकरी काशीपुराधीश्वरी
भिक्षांदेहिकृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

Yoganandakari repukshayakari dharmartha-nishthakari
Chandrarkanala bhasamanalahri trilokyara-kshakari
Sarvaishwaryasamastavanchhitakari kashi-puradhishwari
Bikshamdehikripavalambanakari matanna-purneshwari

3) Thou, who hast the brilliance af Sun, Moon and fire, destroyeth all our foes, and granteth Supreme Bliss of Yoga. Thou art the protector of the three worlds and giver sf prosperity and all that one can wish for. O Queen of Kashi, O Mother Annapurna! Kindly grant me Charity.

कैलासाचलकन्दरालयकरी गौरी उमा शङ्करी
कौमारी निगमार्थगोचरकरी ओंकारबीजाक्षरी।
मोक्षद्वारकपाटपाटनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

Kailasachalakandaralayakari Gauri Uma Shankari

Kaumari nigamarthagocharakari Onkarabijakshari

Mokshadwarakapatapatanakari kashipuradhishwari

Bhikshamdehi kripavalambanakari matannapurneshori

4) O Gauri, O Uma, O Shankra, O Virgin ! Thy dwelling is in the cave of mount Kailash. Thou dost help us to understand the real meaning of Vedas, and thou art Personified Omkar ! The gates of Moksha are thrown open by Thee. O Queen Kashi and Goddess Annapurna ! Be merciful and grant me alms.

दृश्यादृश्यप्रभूतवाहनकरी ब्रह्माण्डभाण्डोदरी
लीलानाटकसूत्रभेदनकरी विज्ञानदीपाङ्कुरी।
श्रीविश्वेशमनः प्रसादनकरी काशीपुराधीश्वरी
भिक्षांदेहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

*Drishyadrishya prabhutavahanakari brahman-
dabhandodari*
*Lilanatakasutrabhedanakari vigyanadipan-
kuri*
*Shrivishweshamanah prasadanakari kashipura-
dhis hori*
*Bhiksham dehi kripavalambanakari matanna-
purneshwari*

5) Thou dost support the whole world of visible and invisible beings, and carry the whole universe in Thy womb. Thou dost cut off the thread of the drama we play in life and lighteth the lamp of wisdom. Thou givest joy to the heart of Shiva. O Mother Annapurna and Queen of Kashi! Kindly grant me alms.

उर्वी सर्वजनेश्वरी भगवती मातान्नपूर्णेश्वरी
वेणीनीलसमान कुन्तलहरी नित्यान्नदानेश्वरी ।
सर्वानन्दकरी दशाशुभकरी काशीपुराधीश्वरी
भिक्षांदेहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

*Urvisarvajaneshwari Bhagvati matanna-
purneshwari*
*veninilasamana kuntalahari nityannadanesh-
wari*

Sarvarandakari dashashubakari kashipura-
dhishwari
Bhiksham dehi kripavalambanakari matan-
napurneshwari

6) O Mistress of the whole universe, O Bhagvati, O Mother Annapurna ! Thy long locks of hair looking like the waves of a river shine like blue gems O Mother ! Thou art the giver of food. bliss and all prosperity. O Mother Annapurna ! Empress of Kashi ! Be gracious enough to grant me alms.

आदिक्षांत समस्तवर्णानकरो शम्भोस्त्रिभावाकरी
काश्मीरा त्रिजनेश्वरीत्रिलहरी नित्याङ्कुराशर्वरी ।
कामाकाङ्क्षकरी जनोदयकरी काशीपुराधीश्वरी
भिक्षांदेहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

Adikshanta samastavarnanakari shambhostri-
bhavakari
Kashmira trijaneshwari trilahri nityankura
sharwari
Kamakankshakari janodayakari kashipura-
dhishwari
Bhiksham dehi kripavalambanakari matan-
napurneshori

7) Thou dost create the alphabet from the first letter to the last. Thou art the Mother of all cosmos, and even of its Lord. Thou art the Ruler of the Earth, Heaven and Nether world. Thou art the cause of creation, sustenance and extinction. Thou art the final cause, and bringest desires to the heart of man, and grantest prosperity. O Mother! Grant me alms.

दर्वीस्वर्णविचित्ररत्नरचितादक्षेकरे संस्थिता
वामेस्वादुपयोधरी प्रियकरी सौभाग्यमाहेश्वरी ।
भक्ताभीष्टकरी दृशाशुभकरी काशीपुराधीश्वरी
भिक्षां देहिकृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

Darviswarnavichitraratnarachita dakshekare sansthita
Vame swadupayodari priyakari saubhagya-maheshwari
Bhaktabhishtakari drishashubhakari kashi-puradhishwari
Bhiksham dehi kripavalambanakari matan-napurneshori.

8) Thou art holding in Thy right hand a gold ladle set with Jewels, and in Thy left hand a cup of delicious food.

Thou givest prosperity and dost fulfil the wishes of Thy devotees, and bringest about their welfare with a mere glance. O Goddess of Kashi and Mother Annapurna ! Be gracious and grant me charity.

चन्द्रार्कानलकोटिकोटिसदृशा चन्द्रांशुबिम्बाधरीं
चन्द्रार्काग्निसमानकुण्डलधरी चन्द्रार्कवर्णेश्वरी ।
मालापुस्तकपाशसाङ्कुशधरी काशीपुराधीश्वरी
भिक्षांदेहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

Chandrarkanalaakotikoti sadrisha
Chandramshubimbadari
Chandrakagni smankundaladhari
Chandrarkavarneshwari
Malapustakapasha sankushadhari
Kashipuradhiswari
Bhikshamdehi hripavalambanakari
Matannapurneshwari

9) Thou shinest more brightly than a million Suns, Moons and fires. Thy lips are as bright and beautiful as the light of the moon. Thy ear-rings shine like the Sun, Moon and Fire, and Thou shinest as brightly as the Sun

and Moon. Thou art holding in Thy hands a rosary, a book, a noose and an axe. O Empress of Kashi! O Mother Annapurna! graciously grant me alms.

क्षत्रत्राणकरी महाभयकरी माताकृपासागरी
साक्षात्मोक्षकरी सदाशिवकरी विश्वेश्वरश्रीधरी ।
दक्षाक्रन्दकरी निरामयकरी काशीपुराधीश्वरी
भिक्षांदेहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

Kshatratranakari mahabhayakari
Matakripa sagari
Sakshat mokshakari sadashivakari
Vishweshwara shridhari
Dakshakrandakari niramayakari
Kashipuradhishwari
Bhiksham dehi kripavalambanakari
Matannapurneshwari

10) Thou dost protect kshatriyas and givest fearlessness O Mother! Thou art the ocean of Mercy, and givest instant liberation, always doer of good to all, providest welfare to Shiva, and removest all ailments. O Queen of Kashi and Mother Annapurna! Be gracious enough to grant me charity.

अन्नपूर्णेसदापूर्णे शङ्करप्राणवल्लभे
ज्ञानवैराग्यसिद्धयर्थं भिक्षांदेहि च पार्वति ॥

Aunapurne Sadapurne shankarapran valla-bke
Gyanavairagya sidhyartham bhiksham dehi cha parvati

11) O Annapurna! Thou art never in want. O dearest to the heart of Shankara. I pray Thee, grant me the boon of knowledge and non-attachment.

माता मे पार्वती देवी पिता देवो महेश्वरः
बान्धवाः शिवभक्ताश्च स्वदेशो भुवनत्रयम् ॥

ata me parvati devi pita devo mahesh-warah
Bandhwah shivabhaktah cha swadasho bhawanatriyam

12) Goddess Parvati is my Mother, and the Great Lord Shiva is my Father. Their devotees are my relatives, and the three worlds are my homeland.

Free rendering in English by Shri J. L. Pandita

ॐ द्यौः शांतिः अंतरीक्षं शांतिः पृथिवी शांतिरापः
शांतिरोषधयः शांतिर्वनस्पतयः शांतिः ।

विश्वेदेवाः शांति ब्रह्म शांतिः
सर्वं शांतिः शांतिरेव शांतिः
सा मा शांतिरेधि ॥

AUM

Peace be in the heaven, in the sky and peace be in the earth. Peace be in the waters, in the herbs, vegetables and peace be in the tress. Peace be in all the gods, Brahman and all be in peace and in the real peace. May that (real) peace be in me.

Reality or GOD is one, though known by many names The great philosopher, Saint Shankeracharya, though a staunch Advaitist, thus composed hymns in praise of various dieties, the Hindu pantheen. For the facility of the devotees, we give here two of his hymns, VISHNUSHATPADI and GAURI - DASHAKAM in orginal sanskrit (written both in the Devnnagri and Roman Scripts) with their translation in English These, as their names indicate, are in praise of Vishnu and the Mother Goddess, Gauri

GAURI DASHAKAM

गौरी दशकाम

The hymn, which is sung by Kashmiri Hindus every day is an invocation to the Mother Goddess as the Supreme Power or Kundalini. According to Tantras, Kundalini lies like a coiled-up Serpent (hence translated as serpent-power) at the lowest sacral plexus, known as *Muladhara*. When this coiled-up *Shakti* or power is aroused—through Yoga and Divine Grace—and travels up to *Sahasrara*, the thousand petalled Lotus in the head—the abode of Shiva—the devotee becomes spiritually illumined. Sushumna is the main Nadi or nerve in

the spinal column through which it ascends. It has two other Nadis, the Ida and Pingala on its left and right.

लीलालब्धस्थापितलुप्ताखिललोकाम्
लोकातीतैः योगिभिरन्तर्हृदि मृग्याम् ।
बालादित्यश्रेणिसमान द्युतिपुञ्जाम्
गौरीमम्बामम्बुरुहाक्षीमहमीडे ।।१।।

Lila-labdhas thapita-lupta khilalokam
Lokatitai yogibhir-antarhridimrig yam
Baladitya Shreni samana dyutipunjam
Gaurim Ambam amburuhakshim ahamide

1) I adore the louts-eyed Gouri, who, by way of sport, creates, preserves and destroys the universe, who is always sought after by selfless *Yogis*, and who is a mass of splendour equal to many morning Suns.

प्रत्याहार ध्यानसमाधिस्थिति भाजाम
नित्यं चित्ते निर्वृति काष्टां कलयन्त्रीम् ।
सत्यज्ञानानन्दमयीं तां तनुरूपाम्
गौरीमम्बाऽम्बुरुहाक्षीमहमीडे ।।२।।

Pratyahara dhyana samadhisthiti bhajam
Nityam chitte nirvritikashtam kalayantrim
Satyag yananandamayim-tam-tanurupam
Gaurim Ambam amburuhakshim ahamide

2) I worship the lotus-eyed Gauri, the Divine Mother, who gives the highest bliss to those devotees, who are given to mental restraint, meditation and *Samadhi*, who is subtle in form and the embodiment of Truth, Knowledge and bliss.

चन्द्रापीडानन्दित मन्दस्मितवक्त्राम्
चन्द्रापीडालङ्कृतनीलालकभाराम् ।
इन्द्रोपेन्द्राद्यर्चितपादाम्बुजयुग्माम्
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥३॥

Chandrapida-nandita-madasmitavaktram
Chandrapida-lankrita nilalakabharam
Indropendradyarchita padambujayugmam
Gourim Ambam amburuhakshim ahamide

3) I praise the louts-eyed Gauri, the Divine Mother, whose handsome smiling face gladdens the heart of Shiva ; whose (Divine Mother's) mass of dark blue

hair in adorned with the Chandrapida (an ornament in the shape of a half-moon or cresent) and whose lotus feet are worshipped by Indra, Upendra and other gods (divinities).

आदिक्षान्तामक्षरमूर्त्या विलसन्तीम् ।
भूतेभूतेभूतकदम्ब प्रसवित्रीम् ।
शब्दब्रह्मानन्दमयीं तां तडिदाभाम् ।
गौरींमम्बामम्बुरुहाक्षीमहमीडे ॥४॥

Adikshamtam akhsharamurtya vilasantim
Bhute Bhute bhutakadamba prasavitrim
Shabdabrahmanandmayim tam tadidabham
Gourim Ambam amburuhakshim ahamide

4) I adore the lotus-eyed Divine Mother, Gauri, who is the embodiment of the whole of the (Sanskrit) alphabet from "aa" to "ksha," who always creates multitudes of beings, who is of the essence of *Shabdabrahman* and bliss and who has the radiance of lightning.

मूलाधारादुत्थितवीथ्या विधिरन्ध्रम्
सौरं चान्द्रं व्याप्य विहार ज्वलिताङ्गीम् ।
येयं सूक्ष्मात्सूक्ष्मतनुस्तां सुखरूपाम्
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥५॥

Muladharat-uthita vithya vidhirandram
Sowram chandram vyapya vihara jwalitangim
Yeyam sukshmatanustam sukharupam
Gourim Ambam amburuhakshim ahamide

5) I worship the lotus-eyrd Divine Mother, Gauri, who is the embodiment of Supereme Bliss, who is subtler than the subtlest, who pervades the Sushumna from *Muladhara* to Sahasrara and the Pingla and Ida, sports luminously.

नित्यः शुद्धो निष्कलएको जगदीशः
साक्षी यस्याः सर्गविधौ संहरणे च ।
विश्वत्राण क्रीडन लीलां शिवपत्नीं
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥६॥

Nityah Shudho nishkala eko jagadishah
Sakhi yasyah sargavidhausam-harne cha
Vishwatrana kridhanashilam shivapatnim
Gaurim Ambam ambnrhakshim ahamide

6) I adore the lotus-eyed Gauri, the Divine Mother, the consort of Shiva; who revels in the sport of protecting this universe & for whose acts of creation and destruction, the Supreme Lord

Shiva, one and indivisible, Pure and eternal, is the witness.

यस्याःकुक्षौ लीनमखण्डं जगदण्डम्
भूयो भूयः प्रादुरभूदुत्थितमेव ।
पत्या सार्धं तामरजताद्रौ विहरन्तीं
गौरामम्बामम्बुरुहाक्षीमहमीडे ॥७॥

Yasyah kukshau linam akhaudam jagadandam
Bhuyo bhuyah pradurabhut utthitameva
Patya sardham tam rajatadrau viharantim
Gaurim Ambam amburuhakshim ahamide

7) I worship the ltous-eyed Gauri, the Divine Mother, who sports with her Lord Siva on the silvery mountain (Himalya), and in whose womb the entire Brahmanda cosmic egg or seed) remains to rise up again and again.

यस्यामेतन्प्रोतमशेषं मणिमाला
सूत्रे यद्वत्क्वापि चरं चाप्यचरं वा ।
तामध्यात्मज्ञानपदव्या गमनीयाम्
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥८॥

Yasyam etam protamashesham manimala
Sutre yatvat kwapi charam chapyacharam va
Tam adyatma gyanapadavya gamaniyam
Gaurim Ambam amburuhakshim ahamide

8) She in whom and through whom everything, movable or immovable, exists as a necklace of pearls, strung on a thread, and who can be attained through the path of knowledge, I worship Her, the lotus-eyed Gauri, the Mother.

नानाकारैः शक्तिकदम्बैर्भुवनानि
व्याप्यस्वैरं क्रीडति येयं स्वयमेका ।
कल्याणीं तां कल्पलतामानति भाजां
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥९॥

Nanakarai shaktikadambhair bhuvanani
Vyapya swairam kridati eyam swayameka
Kalyanim tam kalpalatamanatibhajam
Gaurim Ambam amburuhakshim ahamide

9) I adore the lotus-eyed Gauri, the Divine Mother, who is sporting sponteneously, pervades all the worlds in different manifestations, who is ever

auspicious, and who is veritable Kalpalata (wish fulfilling creeper) to the devotees, who take refuge in Her.

आशापाशक्लेशविनाशं विदधानाम्
पादाम्बोजध्यानपराणां पुरुषाणाम् ।
ईशोमीशार्धंगहरांतामभिरामाम
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥१०॥

Ashapasha kleshavinasham vidadhanam
Padambhoja dhyanaparanam purushanam
Ishim ishangardhaharam tam abhiramam
Gaurim Ambam amburuhakshim ahamide

10) I worship the lotus-eyed Gauri, the Divine Mother, who destroys the (selfish) desires and miseries of the devotees, who intently meditate upon Her lotus feet, who is the Soverign of the Universe, and who, sharing the half of the body of Shiva, is delightful to behold.

THE BEST FORM OF PRAYER

We should neaver Pray or ask for worldly pleasures, which only, entangle us in the never-ending cycle of births ane deaths The best form of prayer is indicated in the following verses of Jagat Guru Shri Shankaracharya.

VISHNU SHATPADI

विष्णु षट्पदि

अविनयमपनय विष्णो दमय मनः शमय विषय मृग तृष्णाम् ।
भूतदयां विस्तारय तारय संसार सागरतः ॥१॥

Avinayam apanaya vishno damayamanah shamaya vishaya mrigotrishnam
Bhutadayam vistaraya taraya samsara sagaratah

1) O Vishnu ! Remove from my mind every trace of *Avinaya* (arrogance and

want of humility), keep in check my restless mind, pacify my craving for false sense pleasures, and help me to expand my compassion for all creatures. In this way, ferry me across the ocean of *Samsara*, the cycle of births and deaths.

दिव्य धुनिमकरन्दे परिमल परिभोग सच्चिदानन्दे ।
श्रीपति पदार विन्दे भवभय खेदच्छिदे वन्दे ॥२॥

Divyadhunimakarande parimalaparibhoga satchidanande
Shripatipadarabinde bhavabhaya khedachhidevande

2) I worship Thy lotus like feet, whose honey is the Sacred Ganga and whose sweet fragrance is the awareness of *Sat, Chit, Anand* (Truth, knowledge and Bliss). I bow before the feet of the Lord of Lakshmi, that remove all fear and misery of this worldy life.

सत्यपिभेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।
सामुद्रो हि तरंगः क्वचन समुद्रो न तारङ्गः ॥३॥

Satyapi bhedapagame natha tavaham na mamakinastwam

Samudro hi tarangah kwachana samudro na tarangah

3) Even if there is no difference or duality, all the same, O Lord, it is true that I am yours, though you do not belong to me. Just as the wave belongs to the occan, though the ocean does not belong to the wave.

उद्धृत नग नगभिदनुज कुलामित्र मित्र शशिदृष्टे ।
दृष्टेभवति प्रभवत्ति नभवत्ति किं भवतिरस्कारः ।४।

Udhritanaga nagabhidanuja kulamitra mitrashishidrishte
Drishte bhavati prabhavati na bhavati kim bhavatiraskarah

4) O bearer of Govardhana and the foe of all *Asuras* (Rakshases), Thou hast the Sun and the Moon for Thine eyes. Why shold I not cross the ocean of Sansar when Thy eyes are cast on me?

मत्स्यादिभिरवतारैरवतारवतावता सदावसुधाम् ।
परमेश्वरपरिपाल्यो भवता भवताप भीतोऽहम् ।५।

Matsyadibhiravatarairavataravatavata sada-vasudham

*Parameshwaraparipalyo bhavata bhavatapa-
bhitoham*

5) O Great Lord: Thou hast always protected the Universe with Thy Incarnations from time to time. Be gracious enough to help me and save me, who is afflicted and terrified by miseries of the world.

दामोदर गुणमन्दिर सुन्दर वदनारविन्द गोविन्द ।
भवजलधिमथनमन्दर परमं दरमपनय त्वं मे ॥६॥

*Damodaragunamandira Sundaravadanara-
binda govinda*

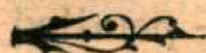
*Bhavajaladhimathana mandara paramam
daram apanaya twam me*

( ) O Gowinda of lotus-like beautiful face! O Damodhar, the embodiment of *inflnite* Virtues and churner of the ocean of Samsar, be mericiful enough to destroy my extreme fear. (Churner of ocean of sansara. It is only by undergoing the trials and tribulations of this worldly life that we can get salvation).

नारायण करुणामय शरणं करवाणि तावकौ-
चरणौ
इति षट्पदी मदीये वदन सरोजे सदा वसतु ।७॥

Narayana karunamaya sharanam karwani tavakau charanau
Iti shatpadi madiya vadanasaroje sada vasatu

7) O Naryayan: Thou art always compassionate, I take refuge under Thy feet. May these verses ever remain like honey-bees on the lotus of my lips!



Free rendering in English by Shri J. L, Pandita

A YOGI'S PRAYER

1) Thy name, I have heard,
O consort of *Shiva*!
Is the destroyer of our fears,
And so, on thee I cast my burden,
Save me, Save me, O kind Mother!

2) Out of Thy womb the world is born,
And Thou it is that dost pervade it,
Art Thou Kali? Art Thou Uma?
Who can ever rightly say?
Mother in every living creature,
Thou dost have Thy dwelling place.

3) As *Kundlini* Thou dost lie,
In the lotus of *Muladahara*
Where four-petalled lotus blooms,
Above it lies the *Sadhishthana*,
Where six-petalled lotus blooms,
There dost Thou make Thy home,
O Mystic Power Kundalini!

4) At the Navel is *Manipura*,
The blue ten-petalled lotus flower,
Through the pathway of *Sushumna*,

Thou dost ascend and enter there,
O lady of the "Lotus".

5) Beyoud them lies the lake of Nectar,
In the region of the heart,
Where *Anahata*, the twelve-petalled lotus,
Enchants the eye with scarlet flame.
When Thou dost open it O Mother,
Touching it with thy Lotus Feet,
The age - long darkness of the heart,
Instantly vanisheth at Thy sight.

6) In the region of throat is the sixteen-petalled,
Lotus flower *Vishuddah*, of smoking hue.
Within the petals of this flower,
Lies concealed a subtle space,
Transcending which one sees at length,
The Universe in space dissolve.

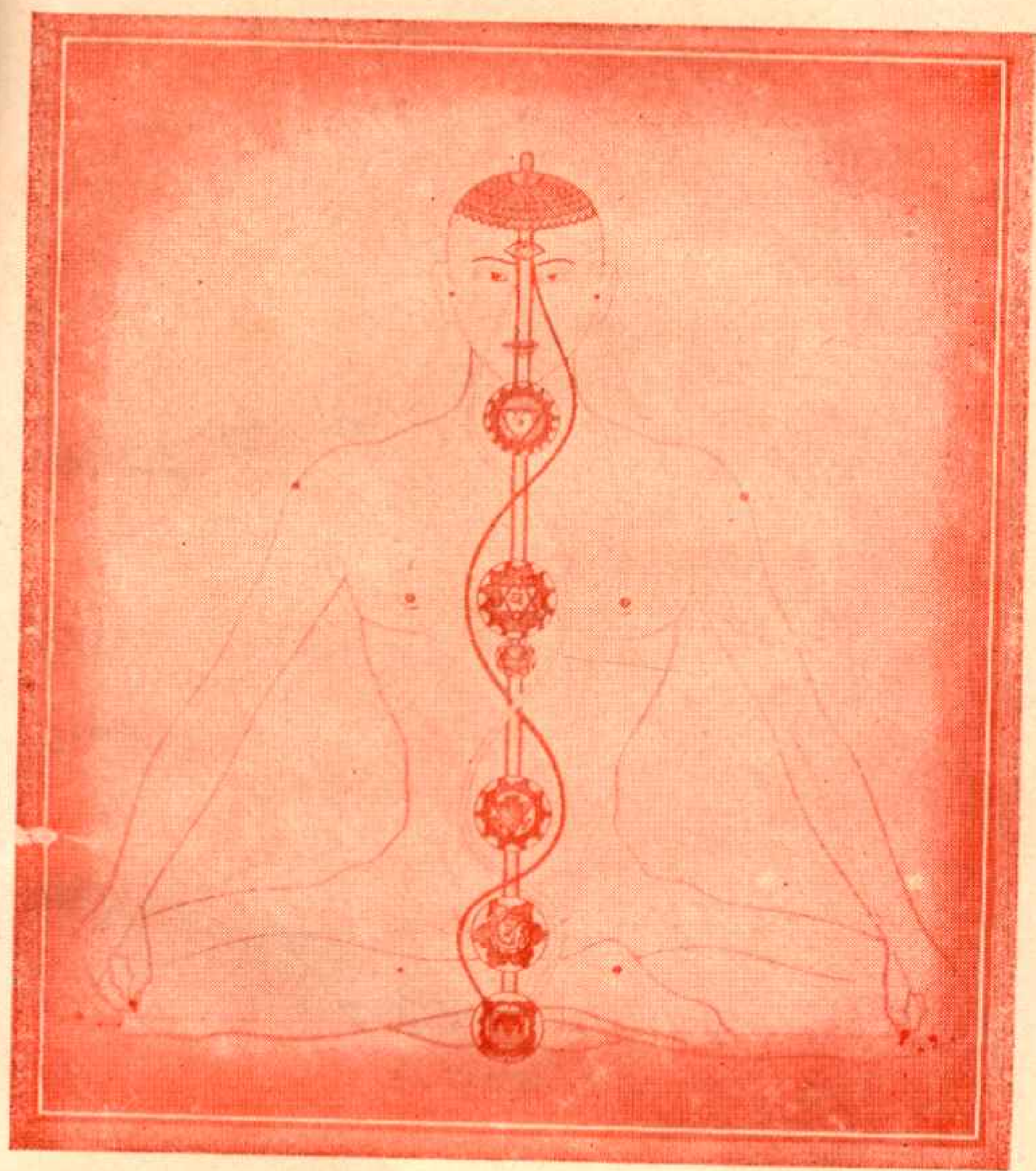
7) And, higher yet between the eyebrows
Ajyana, two petalled lotus blossoms,
Where the mind of man remains,
A prisoner of past controlling,
From this flower the mind craves,
To watch the sportive play of life.

8) Highest of all, within the head
The Soul-enthrilling Centre lies,
Where shines the *Sahasrar*,

The thousand-petalled lotus,
Mahadeva's dwelling place.

9) Having ascended to His throne
O Spouse of Shiva, sit by His side
Thou art the primeval power, O
Mothe
With senses well controlled,
he Yogi meditates on Thee
As Uma, Great Himalya's Daughter,
Thou art the power of Shiva,
Destroy my ceaseless cravings,
Grant that I never fall again
Into the ocean of Samsar.

Composed by Swami Svayamannnda



A Yoga Posture (Siddha - asana), showing the six main chakras or stages from Muladhara-Lotus (chakra) to the Sahasrara - Lotus or Brahma - Randhra Chakara.

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XXIV

CHAMARASTUTI

(Vyapta Charachara)

"Vyapta Charachara" transcribed here in Devanagri and Roman scripts aed transtalted inte English, is a beautiful hymn to Almighty Shiva, by Shri Bhagvan Abhinava Gupta, Kashmir's great philosopher - saint of Shaiva philosphy. Footnotes are given at the end of a few slokus to givc clear understanding to the reader about its philosophic meaning.

व्याप्त चराचर भाव विशेषं
चिन्मयमेकमनन्तमनादिम ।
भैरवनाथमनाथशरण्यं
तन्मय चित्ततया हृदि वन्दे ॥१॥

Vyapta charachara bhavavisheshmam
Chinmaym ekam anantam anadim
Bhairvanatham anatha sharanyam
Tanmaya chitta tvaya hridi vande

quite radiantly evident & clear to me my
your grace: thou art the Highest Lord

and in all respects my own self, &
therefore all this is my own self nothing else

1) I mentally bow down to Him, who is the only indwelling Self (chit svarup), All - pervading, Eternal (without beginning or end), pure consciousness of the whole universe, the king of Bhutas (Bhairava Nath) and the protector of the helpless (anatha).

'*I*'—the ego, the Jiva in bondage, who identifies himself with the gross. subtle and causal bodies, and undergoes various miseries and therefore strives for liberation. All this that is here & here is one with you (filled with you only you). This is

त्वन्मयमेतदशेषमिदानीं
भाति मम त्वदनुग्रह शक्त्या ।
त्वं च महेश सदैव ममात्मा
स्वात्ममयं मम तेन समस्तम् ॥२॥

Tvanmayam etad ashesham idanim
Bhati mama tvad anugraha shaktya
Tvam cha mahesha sadaiva mamatma
Svatmamayam mama tena samastam

2) You are Sadashiva, my enternal soul and it is through your garce that I see all universal beings as your gross bodies, and naturally those of *mine*.

'*Mine*' — egoless mind. *When the mind becomes pure through* upasana and tapasya the veil *of ignorance is graduatly removed* and the self begins to reveal its *real nature. Then everything* melts away, and only the non-dual Atman remains.

स्वात्मनि विश्वगते त्वयिनाथे
तेन न संसृति भीतिः कथास्ति ।
स्वत्स्वपि दुर्धर दुःख विमोह
त्रासविधायिषु कर्म गणेशु ॥३॥

Svatmani vishvagate tvayinathe
Tena na samsriti bhiti kathasti
Svatsvapi durdhara dukha vimoha
Trasavidhayishu karmaganeshu

3) Though sorrows and miseries, the outcome of Karmas, are dreadful enough due to *moha*, yet these no longer remain, when Thou, the Atma svarupa, All-pervadiug one, art realised.

'*Thou*' — Almighty shiva, who is Brahman Himself. There are no two entities — Brahman and Atman. It is Atman that is somtimes ealled Brahman. In this ever-changing world there is

O Lord of death do not throw thy terrible looks unto me. With devo-
for Lord Shiva I possessed great all
predominant Bhairava ~~...~~ energy

one changeless Being as the witness of these changes — the permanent ever-seeing Being is Atman.

(which can destroy even you).

अन्तक मां प्रति माहशमेनां

क्रोध करालतमां विदिधीहे ।

शङ्कर सेवन चिन्तन धीरो

भीषण भैरव शक्तिमयोस्मि ॥४॥

Antaka mam prati madrisham enam
Krodha karalatamam vidhidhihe
Shankarasevana chintana dhiro
Bhishana bhairava shaktimayosmi

4) O Shankara! I may be granted peace and courage for your deep-rooted devotion and remembrance, so that Mahakala who is furions and dreadful with his angry looks, may not cast his prying eye on me.

इत्थमुपोद भवन्मय संविद्-

दीधिति धारित भूरित मिस्रः ।

मृत्यु यमान्तक कर्म पिशाचै-

र्नाथ नमोस्तु न जातु बिभेमि ॥५॥

Thus my Samvid (Super-consciousness) being one with You my Lord I am not afraid at all of Death, Its Lord or his agents Peshachas Yamadutas

Itham upoda bhavanmaya samvid
Didhita dharita bhurita misrah
Mrityu yamantaka karmapishachair
Natha namostu na jatu vibhemi

I have had a comprehension of you the eternal flame.

5) I am not afraid of Yama (Mahakala), who brings death (to this elemental body) through Karmas, nor do I care about his attendants, called Peshachas because I have concentrated upon you an enternal flame, which destroys my ignorance, the darkness of my mind,

"*Ignorance*" — To give rise to confusion in knowledge is a unique characteristic of ignorance, It is through the influeence of ignorance that one confounds a rope with a snake. It is ignorance which is called Maya, which covers the Reality, and projects the universe (beginning from subtlest down to the grossest upon *That* (Reality or *Brahman*).

प्रोदित् सत्य विबोध मरीचि
प्रोक्षित विश्व पदार्थ सतत्वः ।
भाव परामृत निर्भर पूर्णे
त्वय्यहमात्मनि निर्वृत्तिमेमि ॥६॥

Prodita satya vibodha marichi
Prokshita vishvapadartha satatva
Bhavaparamrita nirbhara purne
Tvayyiham atmani nirvrittim emi

6) The ray of gyan (Knowledge) which has risen in me has helped me to attain peace. The same Immortal entity (Self) is complete in all the elements of the Universe.

"*Gyan*" — Knowledge of Atma.

"*Self*" — Atman or Brahma alone is real and exists, and nothing else.

"*Immortal Entity*" — It is the self in all beings, and as such rules all. This whole universe is covered by one's own self, the Lord. His supreme Reality is experienced in realisation (meditation) as the indwelling self of all. "I am all this."

मानस गोचरमेति यदैव
क्लेश दशातनु ताप विधात्री ।
नाथ ! तदैव मम त्वदभेद-
स्तोत्र परामृत वृष्टिरुदेति ॥७॥

Manasa gocharameti yadaiva
Kleshadasha tanutapa vidhatri
Natha! tadaiva mama tvatabeda
Sottra paramrita vrishtir udeti

7) Whenever I suffer from sorrows and miseries of the world, which are actually the outcome of mind, abruptly at that very moment, non-dual praises (of non-separation) of yours (Atman) showering immortality burst out.

"*Mind*" — Mind is not a specific part or place in body like the heart or any other organ. It is only the accumulation of past and present thoughts, which express themselves one after another. Previous impressions that are lying dormant in the mind as well as contact with external objects gives rise to numerous desires, which are the cause of sorrows and miseries.

"*Non-dual praises of yours* (Atman"—It is knowledge which is attainable by no other means but *Vichara* or enquiry into Truth.

"Except Brahman nothing else exists."

शंकर सत्यमिदं व्रतदानं
स्नान तपो भव ताप विनाशि ।
तावक शास्त्र परामृत चिन्ता
स्यन्दति चेतसि निर्वृति धारा ॥८॥

Shankara satyam idam vratadanam
Snana tapo bhavatapa vinashi
tavak shastra paramrita chinta
Sendati chetasi nirvritti dharah

8) O Shankara! Being yourself in the shape of scripts, calling for fasts, for chairty, bath (purification) and tapasya-these are all true for destroying scorching heat (sorrows) and miseries(of the world. These exist no longer when peace and immortality flash out (by purification).

"*Fasts, chariy, bath and tapasya*"—These are included in karma and upsana, by which we get purification of mind and clarity of understanding. In this way they remove our Avidya (ignorance) and enlighten us with pure knowledge. But so long as we are engaged in karama or upasana, we remain under its sway and in bondage.

"*These exist* ...... *flash* out" — Here reference is to Karmas, which are sanchita, Agami and prarabdha karma. These are destroyed by knowledge, as smriti says. Gita also declares, 'O Arjuna, the fire of knowledg reduces all karmas into ashes (Chapter *IV*, Sloka 33). It also stands to reason that Prarabdha — as the result of ignorance must cease to exist, when the latter (ignorance) is destroyed by knowledge.

नृत्यति गायति हृष्यति गाढं
संविदियं मम भैरव नाथ।
त्वां प्रियमाप्य सुदर्शनमेकं
दुर्लभमन्य जनै: समयज्ञम् ॥९॥

Nrityati gayati hrishyati gadham
Samvidiyam mama bhairavanatha
Tvam priyamapya sudarshanam ekam
Durlabham anyajanai samayagyam

9) O Bhairavanth ! The sudarshana, with which you blessed me is impossible for other common worldly people to

attain. I realise that it is the same pure consciounsnesss — one entity— dancing and singing with overlasting joy.

"*Sudarshana*" — Realisation of Atman, the pure unalloyed consciousness.

वसुरसु पौषे कृष्ण दशम्याम-
ऽभिनवगुप्तः स्तवमिममकरीत् ।
येन विभुर्भवमरुसन्तापं
शमयति झटिति जनस्य दयालु ॥१०॥

Vasurasa pavshe krishnadashbmyam
Obinavaguptah stavam imam akarot
Yena vibhur bhavam urasantapam
Shamayati jatiti janasya dayalu

10) By reciting this Hymn, which Abhinava Gupta has composed in the year 968 on the tenth day of the first fortnight of the month of Poh, one is able to wash off his sins, in this mortal world.

PEACE CHANT

ॐ सहनाववतु सहनौ भुनक्तु सहवीर्यं करवावहै,
तेजस्विनावधीमस्तु मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Aum sahanavavatu sahanav bunaktu sahvir-
yam karvavahai

Tejasvinavdeetumastu ma vidvishavahai

AUM, SHANTI ! SHANTI ! SHANTI !

May Uma (Brahman) protect both of us together! May It sustain us together! May we together acquire the capacity (for knowledge)! May our study reveal to us its true meaning or be full of illumination! May we never disagree!

AUM, PEACE, PEACE, PEACE.

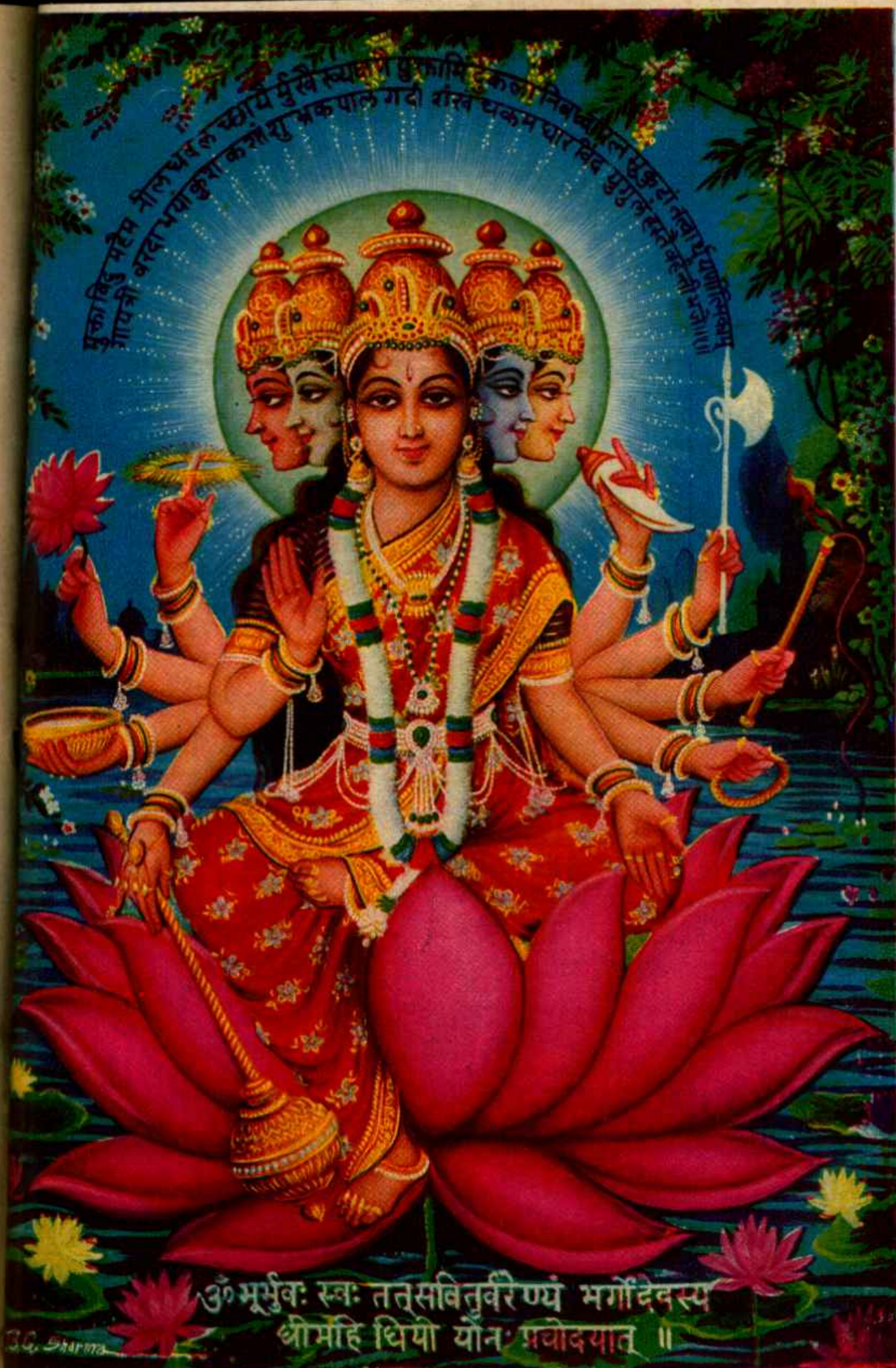


Translated by Shri Swami Svayamananda

गायत्री निर्णय



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 श्री गायत्रीजी

SIGNIFICANCE AND IMPORTANCE OF GAYATRI MANTRA AND INVESTITURE OF THREAD CEREMONY ETC.

Preface

In 1969 A. D. two thousand copies of (गायत्री निर्णय) *Gayatri Nirnaya* were published, and distributed free of cost among our brethren of Sanatana Dharma on the auspicious day of Holy Shiv Ratri. Since then persistent requests have been made for the publication of a revised Second Edition. But unfortunately owing to scarcity of paper and financial difficulties this desire of our brethren could not be fulfilled so for.

It has now been decided by the members of the Ashrama to re-publish it in Sri Uma booklet for the benefit of the Hindu public.

For some time past it has been painfully observed that our community is

gradually deteriorating physically, mentally, morally and spiritually, with the result that we have to come across several kinds of troubles, ordeals and obstacles in the way of our smooth living. The root cause of this all-round decline appears to be that most of us have lost all confidence in the Divinity of our Being and faith in our Sanatan Dharma. Instances are not wanting of some of our ignorant youngmen putting off their sacred thread (*yagyopavit*) and keeping it hanging on the peg in their bed-rooms or drawing rooms. Being entirely ignorant of the significance and benefits of Gayatri these youngmen cannot be blamed.

After a long evolutionary process we have crossed the sub-human stage, and got at the human birth. So our life should not be of the body or the senses like that of beasts. The goal for a human being is to evolve into the divine. Senses or sense-pleasures are stumbling blocks, and have rightly been called the enemies of a spiritual aspirant. They get their strength from our attachments and aversions, which must be gradually done away with. It is our low egoistic attitude, which is responsible for our likes and dislikes. These will automatically melt away, when we change

this harmful attitude into helpful devotional attitude. The work of the scriptures is to help us in changing this attitude. When 'the life for the individual' is converted into 'the life for the Lord,' the senses are no longer the enemies.

Youngmen of to-day are naturally anxious to understand the real significance of the Gayatri Mantra, and want to know what good would accrue to them by performing its Japa. It is therefore that an attempt has bee made in the following pages to explain the meaning and importance of the Mantra in as simple a language as possible in the hope that it would be easily assimilated.

It is necessary to point out that we must steadfastly stick to our own Dharma, and follow its injunctions rather than adopt that of another. It is only then that we can attain peace.

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनिष्ठितात्
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

Shreyan svadharmo viguna paradharmat svanishthitat
Svodharme nidhanam shreyah paradharmo bhayavaha

One's own dharma though imperfect is better than the dharma of another well discharged. It is better to die doing one's own dharma, while the dharma of another is full of fear.

It is in the very nature of man to have recourse to what gives pleasure, and to keep back from what gives pain. Vacillation of mind is the result of weakness. It depraves man more & more. Steadfastness to duty, on the other hand, strengthens man, and helps the building of character. Through firm devotion to duty man gains in excellence.

OM SHANTI, SHANTI. SHANTI !

Svayamananda



ओं पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।। (बृ० ५: १)
ओं शान्तिः शान्तिः शान्तिः ।।

Aum ! purnamadah purnamidam purnat purnamudachete, purnasya purnamadaya purnamevavashishyete Aum ! Peace ! Peace ! Peace !

*वह परब्रह्म (पूर्णअहन्ता = इदन्ता का उद्गमस्थान) परिपूर्ण है; यह (इदन्ता = परब्रह्म से बाह्यरूप में विकसित हिरण्यगर्भवाच्य विश्व) भी परिपूर्ण है; उस परिपूर्ण परब्रह्म से यह परिपूर्ण विश्व व्यक्त नाम रूपात्मकता का विकास प्राप्त करता है; यदि परिपूर्ण (इदन्ता) की भी परिपूर्णता (अहन्ता) को मनन का विषय बनाया जाये तो केवल परिपूर्णता (अहन्ता = परिपूर्ण परब्रह्म) ही अवशिष्ट रहती है ।।

That (Brahman = perfect 'I'ness) is All-Complete (infinite); this (The manifested This'ness) is also All Complete (Infinite), the All-Complete (manifested Hiranyagarbha)

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*वह स्वयं पूर्ण है उसमें कोई त्रुटि नहीं है, अतएव उसकी रचना में भी कोई त्रुटि नहीं । तुम उस पूर्ण (जगत) के भी पूर्ण को पकडो । उसको पकडने से तुम्हारी सारी त्रुटियां दूर होंगी और तुम पूर्ण होकर शेष रहोगे ।

acquires its tangibility from the All-Complete (Brahman); contemplation of the All-Complete (source of the outer manifestation) of the All-Complete (manifested Hiranyagarbha) brings home that there remains the All-Complete alone.

Om. Peace ! Peace ! Peace !

Note :—There is no one aspect of manifestation which does not imply all the others because of the fundamental, All-pervading Unity. Hence the principle "that which is here is every where, and that which is not here is nowhere".

गायत्री निर्णय

(Detailed exposition of Gayatri Mantra)



गायत्री (gayatri) गाय + त्री)

गाय = जो कोई भी इसका गान करता है

(gay) Whosoever Sings.

त्री = रक्षा करती है।

(tri) Protects.

प्रश्न :— यह गायन कौन करता ह ?

Question :— Who Sings ?

उत्तर :— पांच प्राण।

Answer :— Five vital airs.

Five vital airs are :—

1. व्यान् (*Vyan*) सारे अंगो में रहता हैं—pervading all organs.

2. समान (*Saman*) नाभिस्थान में- in the navel.
3. उदान (*Udan*) कण्ठस्थान में- in the throat.
4. प्राण (*Pran*) हृदयस्थान में- in the heart.
5. अपान् (*Apan*) गुदस्थान में- in 'anus'

प्रश्न :— इन पाँच प्राणों की कौन रक्षा करता है इन में सृष्टिकाल से लेकर सूक्ष्म शक्ति का प्रसारण करता हैं ?

Question :— Who gives these vital airs protection and cosmic energy sinee the time of manifestation ?

उत्तर :— गायत्री

Answer:— Gayatri.



मन्त्र

MANTRA

ओं भूर्भुवः स्वः (तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्) ओ३म् !!

(ऋग्वेद संहिता ६२-१०)

Om Bhur Bhuvah Svah (Tatsavitur Varenyam Bhargo Devasya Dhimahi Dhiyo yo Nah Prachodayat) Aum ! Rigveda Samhit 62-10)

प्रमाण Reference

काशी खण्ड KASHI KHANDA

प्रथम प्रकार के विश्लेशण के अनुसार 'ओ३म्' यह पवित्र शब्द अ+उ+म इन तीन मात्राओं से बना हुआ है। यह तीन मात्रायें भूलोक, भुवःलोक तथा स्वर्लोक का प्रतिनिधित्व करती हैं। साथ ही यह तीन मात्रायें ऋक्, यजुर तथा साम रूप वेदत्रयी का सार भी हैं।

According to one (grammatical) analysis 'अ', 'उ' and 'म' these three syllables form the sacred word 'OM' and three universes viz. Bhu. Bhuvah, and Svah have been represented by these three syllables. Also these three syllables are the essence of the three *Vedas*, vis., *Rig. Yajur and Sama.*

The sacred syllable '*Aum*' is the nearest symbol of Brahman. Contemplating on '*Aum*' according to the method prescribed in Gayatri Mantra leads to Realisation i. e. understanding and knowledge of Unity of Jiva with Brahman.

दूसरे प्रकार के विश्लेषण के अनुसार ॐ रूप प्रणव में अ+उ+म+◡+ यह पाँच मात्रायें क्रमशः इस प्रकार अभिव्यक्त करतीं है :—

According to second (grammatical) analysis 'OM' the *Pranva* consists of five syllables, vis. 'अ', 'उ', 'म्', '◡' and '•' and these syllables denote the following :—

'अ' :— ब्रह्मा— सृष्टि, करने वाला।

(**A**) *Brahma*— The Creator

'उ' :— विष्णु— स्थापक।

(**U**) *Vishnu*— The Protector.

'म्' :— रुद्र— संहर्ता।

(**Ma**) :— *Rudra*— The Destroyar.

'◡' — अर्द्ध चन्द्र-ईश्वर।

Ardha Chandra (Half Moon) *Isvara*.

• :— बिन्दु— परम शिव = अनुत्तरतत्त्व।

Bindu — *Parama Siva* — also known as Anuttaratatva (second to none).

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥

(भ० ग० ८, १३)

Omitekaksharam Bhahma vyaharan mamanu-smaran
Yah prayati tejandeham sa yati parmam gatim

जो पुरुष, ॐ ऐसे इस एक अक्षर रूप ब्रह्म को उच्चारण करता हुआ और उसके अर्थस्वरूप मेरे को चिन्तन करता हुआ शरीर को त्याग कर जाता है वह पुरुष परम गति को प्राप्त होता है ।

Uttering the one-syllabled 'Om'—the Brahman and meditating on Me, he, who so departs, leaving the body, attains the supreme Goal.

(Bhg. Gita 8-13)

तद् :— वह

Tad :- That

सवितुः :— अन्तर आत्मा जो कि विश्व का सृष्टि कर्ता, स्थापक तथा संहर्ता हैं, जो तत्त्व स्वप्रकाश होने के कारण उस मनस् बुद्धि तथा अंहकारात्मक चित्त को भी प्रकाशित करता है। जिस (चित्त) से नामरूपात्मक व्यक्त जगत स्थिति प्राप्त करता है।

Pertaining to the Supreme Controller within, that effulgent Entity who is the Creator, Protector and Destroyer of the three universes. Being Self Shining who illuminates the Mind (*Chitta* Comprising *Manas*, *Budhi* and *Ahankara*) from which (mind) the external manifestation takes place.

वरेण्यं :— सर्वोत्कृष्ट

Varenyam : Supreme.

भर्गो :— तेज अर्थात् सृष्टि, स्थिति एवं संहार करने वाली

Bhargo स्वतन्त्र शक्ति ।

(व्याकरण विश्लेषण के अनुसार 'भर्गो' शब्द में 'भ' 'र' और 'ग' यह तीन मात्रायें हैं। इन में प्रत्येक मात्रा का भाव इस प्रकार है ।

'भ' वह तत्त्व जिस से तीनों लोकों की सृष्टि होती रहती है। 'र' पूर्ण आनन्दघनता जिससे तीनों लोकों की स्थिति प्राप्त होती रहती है।

'ग' वह तत्त्व जिस में सारे लोक प्रत्येक कल्पान्त के समय फिर विश्रान्त हो जाते हैं।)

The effulgence, *i. e.* all independent creative, protective and destructive energy.

(According to grammatical analysis '*Bhargo* word is composed of three syllables 'भ' 'र' and 'ग' which denote the foolowing :—

"भ" (*Bha*) that Entity by which all the three universes are being created;

"र" (*Ra*) the Full Bliss which provides protection to all the three universes; and

"ग" (*Ga*) that Entity wherein all the Universes merge again at the time of each Dissolution.)

देवस्य : — परम प्रकाशमान देवता का ।

Devasya:— Pertaining to the Radiant Being,

धीमहि. हम ध्यान करते हैं ।

Dhimahi:— We meditate,

धियः :—प्रतिभा

Dhiyah :— Intuition,

यः :— जो

Yah :— Who,

नः :— हमको

Nah :— to us,

प्रचोदयात् :— वास्तविक ज्ञान प्राप्ति की ओर प्रेरित करे ।।

Prachodayat :— Stimulate towards the realisation of Truth.

ऊपर की व्याख्या का सार इस प्रकार है।—

हम उस सर्वोत्कृष्ट महान् देवता के प्रकाश का ध्यान करते हैं। वह हमें यथार्थ ज्ञान की प्राप्ति के लिए प्रतिभा का विकास करे॥

The purport of the above explanation is as under :—

We meditate on that Supreme effulgence of the Radiant Being, the Indwelling Controller, and Director of all. May He stimulate our intuition for the realisation of the TRUTH!

ओ३म् शान्ति शान्ति शान्ति ओ३म्॥

Aum, Shanti, Shanti, Shanti, Aum !

OM, Peace, Peace, Peace, OM.



MEDITATION ON 'AUM'

(*Non-dual aspect*)

PRANAVA or the syllable 'AUM' consists of three component elements—A, U and M. The Mandukya Upanishada declares the three sound elements of Aum as corresponding to and as signifying the phases of the Self, conditioned by three bodies and as manifesting itself in the three phenomenal States, Viz, Jagriti, Svapna and Sushupti.

The great teacher of Advaita School, Shri Bhagvan Shankaracharya has elaborated this theory in Panchikarna and has shown how to meditate on 'Aum' to attain knowledge of the unity of the individual and the Universal Soul.

अकार उकारे, उकारो मकारे, मकार ओंकारे, ओंकारोऽहमेव । अहमात्मा साक्षी केवलश्चिन्मात्रस्वरूपः, नाज्ञानं नापितत्कार्यं किन्तु नित्य शुद्ध बुद्ध मुक्तस्य स्वभावं परमानन्दाद्वयं प्रत्यग्भूत चैतन्यं ब्रह्मैवाहमस्मीत्यभेदेनावस्थानं समाधिः ॥

Akara ukare, ukaro makare, makara omkare, Omkarohameva. Ahamatma sakshi kewalashchinmatra swarupah nagyanam napitatkaryam kintu nityashudhabudha muktasya svabhavam parmanandadvayam pratyambhuta chaitanyam brahmaivaham asmi iti abedanavasthanam samadhi.

Now 'A', the waking personality should be resolved into 'U', the dream-personality and the 'U' into 'M' i. e., the deep-sleep personality. Again the 'M' should be reduced into "Aum", and the "Aum" into "I". I am the Atman, the witness of all, the Absolute, of the nature of pure consciousness. I am neither nescience nor even its effect. But I am Brahman alone, Eternally Pure, Ever Enlightened, Eternally Free and Existence Absolute. I am the Bliss Absolute — Sat, Chit, Ananda — one without a second and the innermost consciousness. Remaining in this state is called Samadhi or Super - Conscious State.

According to the vedanta philosophy this world is a composite of name and form, the different letters of syllable "AUM" stand for the names as :-

'A' stands for the gross ; स्थूल).
'U' stands for the subtle ; (सूक्ष्म).
'M' stands for the causal ; (कारण).

The entire syllable 'AUM' is for the Transcendantal. The Self as embodied in the gross body and undergoing the experience of waking is called 'VISWA'. The Self as embodied in the subtle body and undergoing dream experience is 'TAJASA'. The Self as embodied in the causal body undergoing deep-sleep state experience is the 'PRAJA'.

It is the one self 'I' without a second, Bliss Absolute, Existance Absoulute (*Sat Chit Ananda*) which pervades in all three Lokas (Bhu, Bawah and Swah).

Meditation on the very Self which is Transcendantal is also known as TRANSCENDANTAL Meditation.

Gayatri Japa :

Some conclusions of the Non-dualistic vedanta philosophy are :- (a) Divinity of the soul, (b) The unity of existence and (c) The oneness of the Godhead or Truth or Reality.

(a) Every soul is divine. But during the state of ignorance, it forgets its spiritual nature. While wandering in the relative world, it assumes various bodies,

and identifies itself with them. It is then considered as a finite creature. But in the heart of every indivdual, the divine light goes on shining.

(b) All ethical or moral principles are based on the Unity of Existence. Non-dualistic Vedanta *tells* us *that the* True Self of man is the Self of all beings. Therefore Self-love expresses and fulfils itself in love for all. The Golden Rule of Christianity can be understood, when we realise that by hurting others one really hurts himself, and that by making others happy one brings happiness to oneself.

(c Oneness of Godhead is implied in the statement of Vedas :- "Truth is one but the sages call It by various names." The names, which are honoured and worshipped by different religions are only symbols, to enable us to grasp the Infinite. The various deities are so many aspects of the same Reality, which is One.

We must pray to Gayatri— the Blessed Mother of the Vedas — to grant us pure Sattva Budhi, which will help us to realise the 'Reality' or 'Truth'—(Aham Brahmasmi —I am Brahman).

A man can repeat the Gayatri Mantra mentally while lying down, sitting or walking. There is no sin of omission or commission of any sort in its repetition.

One should perform its Japa three times everyday in the morning, noon and evening

It is "Samano mantram," and is the one mantra for all Hindus.

Gayatri with three *Vyahritis* is the essence of the Upanishads, which are themselves the essence of the Vedas.

He is the real *brahman, who knows and understands Gayatri. One, though well-versed in the four Vedas, but without knowledge of Gayatri, is a Shudra.

Benefits of Gayatri Japa :

The Japa of Gayatri brings the same fruit as the recitation of all the four Vedas. It destroys all sins. It brings splendid health, beauty, vigour and magnetic aura (Brahmic effulgence). It opens the gates of immortality (Moksha).

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*brahman is the pious and respected among all the four castes. One who realises "Brahman" is brahman.

One should immediately start the daily practice of this Japa for half an hour, each time. Its benefits can be realised in a few months.

There are no restrictions of any kind in Mantra Japa for those who do it with Nishkama Bhava. Restrictions come only when mantra is repeated with Sakama Bhava.

Generally men always act with attachment i. e., with fear and desire --desire for certain results and fear that this result will not be attained. Attached actions bind us to this world af life and death.

There is another way of performing action and that is without fear and without desire. Hindus call it "Nishkama Karma," and Christians call it "Holy Indifference".

When action is done in this spirit, it will lead us to the knowledge of what is behind action, behind all life, — the Ultimate Reality.

It is better to perform Japa on a rosary (mala). It shold contain 108 beads. Repetition of Gayatri Mantra 108 times is considered as one Mala.

BRAHMA SUTRA

(Investiture of Sacred Thread)

ACCORDING to the Shastras the twice - born (द्विज) — Brahman, Kshatriya and Vaish — can have Sacred Thread, called Brahma Sutra.

Brahma Sutra is Brahman Himself, which pervades the Universe like a thread passing through the beads of a mala or garland.

The Guru initiates his disciple at the initial stage with the Sacred Maha Mantra of Gayatri to help him to realise Brahma, and commissions him with a threed, called Gayatri or Yagyopavit, in the presence of the Sacred fire (yagya).

The Gayatri which gives protection and cosmic energy to all Pranas (vital airs) is verily Brahma Sutra.

Preparation of Sacred Thread

The Sacred Thread, which is called Brahma Sutra, is prepared out of raw

cotton on a spindle or a spinning wheel. The Gayatri Mantra consists of 32 letters.* Gayatri is known as Para - Prakriti, which consists of three Gunas — Sattva, Rajas and Tamas. The prepared thread is measured four - finger span, 32 × 3 = 96 times, and the same span is trebled again on a spindle and then distributed into three equal lengths, and joining them with a knot, called ' Brahma Knot. " This sacred thread is the Symbol of Maya (nescience), the power of Brahman transforming itself into the Universe, (Maya in the form of 3 Gunas) and is the cause of all illusion. Sattva, Rajas and Tamas are the three constituents of Maya. This is why a twice - born man (द्विज) must put it on round his neck, touching his breast, to keep up the rememberance of Brahma realisation. It is washed while repeating Gayatri Mantra before commencing Japa and meditation by aspirants three times during the day — morning, mid-day and evening.

OM, PEACE ! PEACE ! PEACE !

**Note* :— a) Pranva— अ, उ, ज, ‿, — 6 symbols
b) Vyahritis — भू भ्व:, स्व: — 3 Vyahritis
c) Gayatri Mantra — तत्सवितुर्वरेण्यं प्रचोदयात
—24 syllables
—Total—32

DEVI—MAHATMYA

The following Stotra is an extract from the 5th chapter of the Devi Mahatmyam or Sri Durga-Saptasati. It has been presented here to our readers in Devanagari and in Roman scripts with a lucid English translation.

This part of the chapter is usually recited by Bakhtas in Kashmir in the Devi temples with great devotion.

It is shown here that the Maya (Universal Mother) is all pervading, and is unidentifiable from Brahman.

—Svayamananda

या देवी सर्वभूतेषु विष्णुमायेति शब्दिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

Ya devi Sarvabhuteshu vishnumayeti Shabdita
Namastasyai, namastasyai, namastasyai namonamah.

The Devi, who is in all beings, is called Vishnumaya. Salutations to Her again and again : 14—16.

या देवी सर्वभूतेषु चेतनेत्यभिधीयते ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ।।

Ya devi sarvabhuteshu chetanetyabhi dhiyate
Namastasyai, namastasyai, namastasyai namonamah.

The Devi, who in all beings, is known as Consciousness. Salutations to Her again and again ; 17—19.

या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ।।

Ya devi Sarvabhuteshu budhirupena Samsthita
Namastasyai, namastasyai, namastasyai namonamah.

Salutations to the Devi again and again who in the form of Intelligence abides in all beings ; 20—22.

या देवी सर्वभूतेषु निद्रारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ।।

Ya devi Sarvabhuteshu nidrarupena Sansthita
Namastasyai, namastasyai, namastasyai namonamah.

Salutations to the Devi again and again who abides in all beings in the form of sleep ; 23—25.

या देवी सर्वभूतेषु क्षुधारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

Ya devi Sarvabhutashu Kshudarupena Sansthita
Namastasyai, namastasyai, namastasyai namonamah.

Salutations again and again to the Devi who abides in all beings in the form of hunger ; 26—28.

या देवी सर्वभूतेषु छायारूपेण संस्थिता ।
नमस्तयै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

Ya devi Sarvabhuteshu Chhayarupena Sansthita
Namastasyai, namastasya, namastasyai namonamah.

Salutations again and again to the Devi who abides in all beings in the form of reflection ; 29—31.

या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

Ya devi Sarvabhuteshu Shaktirupena Sansthita
Namastasyai, namastasyai, namastasyai namonamoh

Salutations to the Devi again and again who abides in all beings in the form of Power ; 32—34.

या देवी सर्वभूतेषु तृष्णारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

Ya devi sarvabhuteshu trishna rupena sanstheta
Namastasyai, namastasyai, namastasyai namonamah.

Salutations to the Devi again and again who abides in all beings in the form of thirst (ambition) ; 35—37.

या देवी सर्वभूतेषु क्षान्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

Ya devi sarvabhuteshu kshantirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.

Salutations to the Devi again and again who abides in all beings in the form of forgiveness ; 38--40.

या देवी सर्वभूतेषु जातिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

Ya devi sarvabhuteshu jatirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.

Salutation to the Devi again and again who abider in all beings in the form of genus ; 41—43.

या देवी सर्वभूतेषु लज्जारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

Ya devi sarvabhuteshu lajjarupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.

Salutations to the Devi who abides in all beings in the form of modesty ; 44—46.

या देवी सर्वभूतेषु शान्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

Ya devi sarvabhuteshu shantirupena sansthita
Namastasyai, namastasyai, namastosyai namonamah.

Salutations to the Devi who abides in all beings in the form of peace ; 47—49.

या देवी सर्वभूतेषु श्रद्धारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

Ya devi sarvabhuteshu shradharupena sansthita
Namastasyai, namastasyai, nomastasyai namonamah.

Salutations to the Devi who abides in all beings in the form of faith ; 50—52.

या देवी सर्वभूतेषु कान्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

Ya devi sarvabhuteshu kantirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.

Salutation to the Devi who abides in all beings in the form of loveliness ; 53—55.

या देवी सर्वभूतेषु लक्ष्मीरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

Ya devi sarvabhuteshu lakshmirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.

Salutation to the Devi again and again Who abides in all beings in the form of fortune ; 56—58.

या देवी सर्वभूतेषु वृत्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

Ya devi sarvabhuteshu vrittirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.

Salutation to the Devi again and again who abides in all beings in the form of activity ; 59—61.

या देवी सर्वभूतेषु स्मृतिरूपेन संस्थिता।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः॥

Ya devi sarvabhutcshu smritirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.

Salutation to the Devi again and again who abides in all beings in the form of memory ; 62—64.

या देवी सर्वभूतेषु दयारूपेण संस्थिता।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः॥

Ya devi sarvabhuteshu dayarupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.

Salutation to the Devi again and again who abides in all beings in the form of compassion. 65 - 67

या देवी सर्व भूतेषु तुष्टिरूपेण संस्थिता॥
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः॥

Ya devi sarvabhuteshu tushtirupena sansthita
*Namastasyai, namastasyai, namastasyai namonama*h.

Salutation to the Devi again and again who abides in all beings in the form of contentment ; 68—70.

या देवी सर्वभूतेषु मातृरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

Ya devi sarvabhuteshu matrirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.

Solutation to the Devi again and again who abides in all beings in the form of mother ; 71—73.

या देवी सर्व भूतेषु भ्रान्ति रूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ।

Ya devi sarvabhuteshu bhrantirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.

Salutotion to the Devi again and again who abides in all beings in the form of error* ; 74—76.

इन्द्रियाणामधिष्ठात्री भूतानां चाखिलेषुया ।
भूतेषु सततं तस्यै व्याप्तिदेव्यै नमो नमः ॥

Indrayanam adhishthatri bhutanam chakhileshu ya
bhuteshu satatam tasyai vyaptidevyai namonamah.

Salutation to the Devi who constantly presides over the senses of all beings and the elements ; 77.

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* Truth and error are the two aspects or forms of the Devi

चितिरूपेण या कृत्स्नमेतद्व्याप्य स्थिता जगत् ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ।

Chitirupena ya kritsnam etadvyapya sthitajagat
Namastasyai, namastasyai, namastasyai namonamah

Salutation again to again to the Devi who is pervading the entire world and abides in the form of consciousness. 78—80



चर्पट पञ्जरिकास्तोत्रम्

HYMN OF RENUNCIATION

BY

Swami Shri Shankaracharya

One day early in the morning, Swami Shankaracharya was going to the Ganges for his daily oblutions. He heard a student loudly repeating some rules of Grammar in order to memorise them. The sage thought that the morning time should have been better devoted towards contemplation of God. Feeling disappointed at the waste of such a time, he composed the following "Hymn of Renunciation."

दिनयामिन्यौ सायं प्रातः शिशिर वसन्तौ पुनरा-
यातः ।
कालः क्रीडति गच्छति आयुस्तदपि न मुञ्चत्या-
शावायुः ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
संप्राप्ते सन्निहिते काले नहि नहि रक्षति
डुकृञ्करणे ॥१॥

Morning and evening, day and night, winter and spring repeatedly come and go. The course of time playfully ends our lives. But alas! man does not give up his vain hopes. Worship Govinda, O fool! Worship Him. Rules of Grammar will surely not save you when death draws near. (1)

अग्रे वह्निः पृष्ठे भानू रात्रौ चुबुकसमर्पितजानुः
करतलभिक्षस्तरुतलवासस्तदपि न मुञ्चत्याशा-
पाशः ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥२॥

To get warmth the poor beggar crouches before the fire or basks in the sun with his back. At night curling up his legs to keep off cold, he goes to sleep. Taking his abode under a tree, he eats from his begging bowl. But still the chains of vain hope bind him. Worship Govinda, O fool! Worship Him. Rules of Grammer will certainly not save you when death draws near. (2)

यावत् वित्तोपार्जनशक्तः तावत् निजपरिवारो
रक्तः ।

पश्चात् जीवति जर्जरदेहे वार्तां कोऽपि न पृच्छति
गेहे ॥

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।

सम्प्राप्ते सन्निहिते काले नहि नहि रक्षति
डुकृञ्करणे ॥३॥

So long as a man has strength to earn money, he gets loving care from his family. But when he grows old and his body is nearing dissolution, even his nearest kith and kin do not care even to enquire how he fares. Worship Govinda, O fool ! Worship Him. Rules of Grammar will never be of any avail to you when your end draws near. (3)

जटिलो मुण्डी लुञ्छितकेशः काषायाम्बर-
बहुकृतवेषः ।

पश्यन्नपि च न पश्यति मूढो उदरनिमित्तो
बहुकृतवेषः ॥

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।

सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥४॥

Many people keep matted locks, while

others shave their heads clean. Some pluck out all their hair and wear robes of orange or other colours, to show off that they are saints and thus try to earn their bread. These deluded people do not care to see the truth though it is revealed to them. Adore Govinda, O fool! Worship Him. Rules of Grammar will surely not help you when death comes near. (4)

भगवद्गीता किञ्चिदधीता गङ्गाजललवकणिका
पीता ।
सकृदपि यस्य मुरारिसमर्चा तस्य यमः किं
कुरुते चर्चाम् ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
संप्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥५॥

If a man studies only a portion of the Gita, drinks but a drop of the Holy Ganges, (he is purified; so if he) worships the Lord once, he will have no fear of Death. Worship the Lord, O fool! Adore Him. Cramming up the rules of Grammar will in no way help you, when the hour of Death draws near. (5)

अङ्गं गलितं पलितं मुण्डं दशनविहीनं जातं
तुण्डम् ।

वृद्धो याति गृहीत्वा दण्डं तदपि न मुञ्चति
आशापिण्डम् ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥६॥

Although a man is old and feeble, his gums are toothless and his head bald, yet he does not give up vain hopes even when he cannot walk without crutches. Worship Govinda, O fool! adore Him. Learning rules of Grammar will in no way help you, when your end draws near. (6)

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणी रक्तः ।
वृद्धस्तावच्चिन्तामग्नः पारे ब्रह्मणि कोऽपि न
लग्नः ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
संप्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥७॥

A man in his childhood is lost in childish play; in his youth he is lost in the charms of his beloved; in old age he is lost in anxieties and sorrows. But, alas! there is none, who is eager to be lost in

Parabrahman. Worship Gobinda, O fool! adore Him. Learning of rules of Grammer will never save you, when Death draws near. (7)

पुनरपि जननं पुनरपि मरणं पुनरपि जननी -
जठरे शयनम् ।
इह संसारे बहुदुस्तारे कृपयापारे पाहि मुरारे ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
संप्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥८॥

How sad it is to have to be born and to die again and again, and to pass through the mother's womb so frequently! O Lord! out of Thy Mercy help me to cross this insurmountable wide Ocean of Samsar. Worship Govinda, O fool! revere Him. Learning Grammar will certainly not save you, when the end draws near. (8)

पुनरपि रजनी पुनरपि दिवसः पुनरपि पक्षः
पुनरपि मासः
पुनरप्ययनं पुनरपि वर्षं तदपि न मुञ्चति
आशामर्षम् ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।

संप्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥९॥

Days and nights follow each other, dark and bright halves of months, seasons and years go by in quick succession. But nobody gives up fruitless hopes. Adore Govinda, Worship Him, O fool! This learning of Grammar will not help you, when Death comes near. (9)

वयसि गते कः कामविकारः शुष्के नीरे कः
कासारः ।
क्षीणे वित्ते कः परिवारो ज्ञाते तत्त्वे कः
संसारः ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥१०॥

Passion is no good, when youth is gone. A lake is useless when its water is dried up. Friends and kinsmen are off, when we are in penury. This world or samsar does not exist for one, wno knows the Ullimate Reality or Truth. Worship Govinda. O fool! Adore Him. Knowledge

of Grammar is no good, when the end is near.

नारीस्तनभरनाभीदेशं दृष्ट्वा मायामोहावेशम् ।
एतन्मांसवसादिविकारं मनसि विचिन्तय बारं
बारम् ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढ मते
सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥११॥

It is due to ignorance and error that lust is excited at the sight of a woman's breast and navel. Think over and over again that all this is nothing but the transformed state of flesh, blood, pus and fat. Adore Govinda, O fool Worship Him. your knowledge of Grammar can in no way save you, when Death is near. (11)

कस्त्वं कोऽहं कुत आयातः को मेजननी को मेतातः
इति परिभावय सर्वमसारं विश्वं त्यक्त्वा
स्वप्नविचारम् ।
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
संप्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥१२॥

Who are you? Who am I? Where do we come from? Who is my mother, and who is my father? Regard them all as unreal. Take this world as a dream, and give it up. Worship Govinda, O fool! Worship Him. No knowledge of Grammar will save you, when the end is near. (12)

गेयं गीतानामसहस्त्रं ध्येयं श्रीपतिरुपमजस्रम् ।
नेयं सज्जनसंगे चित्तं देय दीनजनाय च वित्तम् ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥१३॥

We should recite Gita regularly and chant the thousand names of Vishnu while cherishing His beautiful form in our hearts. We should keep constant contact with holy saints & give away money freely to the needy and the helpless. Worship Govinda, Adore Him. Your grammatical knowledge will not protect you when Death comes near. (13)

यावज्जीवो निवसति देहे तावत्पृच्छति कुशलं
गेहे !
गतवति वायौ देहापाये भार्या बिभ्यति तस्मिन्
काये ॥

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
संप्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥१४॥

So long as the soul remains in the body, his family is anxious for his welfare. But when the life-breath leaves his body, even his wife keeps off in fear. Worship the Lord, adore Govinda. Your knowledge of Grammar will be of no help when your end draws near. (14)

सुखतः क्रियते रामाभोगः पश्चाद्धन्त शरीरे रोगः ।
यद्यपि लोके मरणं शरणं तदपि न मुञ्चति
पापाचरणम् ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
संप्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥१५॥

The person, who for the sake of pleasure, is a slave to lust, makes his body a victim to disease. Knowing that death is the final end, it is strange that very few give up their sinful habits. Take refuge in the Lord, and worship him. Your knowledge of Grammar will in no way help you when Death is near. (15)

कुरुते गङ्गासागरगमनं व्रतपरिपालनमथवा
दानम् ।
ज्ञानविहीने सर्वमनेन मुक्तिर्न भवति जन्मशतेन ॥
भज गोविन्दं भज गोविन्दं भज गोविदं मूढमते ।
सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥१६॥

Man in order to get salvation may go on a pilgrimage to Ganga-Sagar, or keep fasts or give alms to the poor. But without knowledge of the Ultimate Reality all these practices will not ensure his Freedoom even in the span of a hundred lives. Worship Govinda, adore him. Grammar will not be of any avail when Death approaches near. (16)

रथ्याकर्पटविरचितकन्थः पुण्यापुण्यविवर्जित-
पन्थः ।
नाहं न त्वं नायं लोकः तदपि किमर्थं
क्रियते शोकः ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥१७॥

A monk (one who has renounced the world) puts on rags thrown away on the road-side. Free from vice or virtue, he advances forward. For him the world does not exist, nor yon nor I. Why then should we be sorrowful? Worship Govinda, O fool! Adore Him. No literary knowledge will help you when your end draws near. (17)

RENUNCIATION

There are two familiar terms of renunciation mentioned in our scripts (i) " Renunciation " (Sanyasa) (ii) " Abandonment " (Tyaga).

Unless we discover in ourselves the capacity to banish from our mind, its various unhealthy Relationships with the world outside and re-educate it (mind) to be continuously vigilant and alert to live in a healthy, intelligent sprit of detachment (Tyaga), the total withering away of false ego and its endless desire - promptings, Sanyasa can never be achieved. Sanyasa without Tyaga (detachment) sprit is an empty show.

In this poem of " चर्पटपञ्जरिकास्तोत्रम् " (Charpatpanjirikatotram) and in the follow-

ing poem " द्वादशपञ्जरिकास्तोत्रम् " (Dvadushi-panjirikatotram) the author Bhagwan Shankaracharya has thus stressed on 'TYAGA' and has instructed an aspirant to discover and abandon the various un-healthy relations with the world outside, by means of deepthinking (Vichara) and be vigilent and alert to live in a healthy, intelligent sprit of Detachment 'TYAGA'.

What ever mars man is evil. While yet in ignorance man's pretension to the re-nunciation of action is sheer hypocricy which he should not resort to.

Renunciation is to begin with those things which are nearest and dearest. It is this false ego which attaches us to this false world of sorrow, and detaches us from our real nature, which is Absolute Bliss. Unless this false egoism is not eradicated, realization is impossible. Simple retiring in a forest will not do, because the false-ego is still there. The man of renunciation is one who gets rid of his ego.

Instinctly, in our inborn ignorance, we act, motivated by our ego and ego-centric desires. A man acts, thoughtlessly, propelled by his own wrong tendencies, he acts in the world seeking joy and earning

for himself fleeting happiness, endless sorrows and inexhaustible mental impressions (VASANAS). These 'Vasanas' invite new fields for exhaustion through their free expressions in action. The way out from this non-stop vicious circle of ego-motivated action which creates 'Vasanas' is the path of RIGHT-ACTION. God dedicated self-less action performed in a spirit of devotion and self-surrender exhaust the existing 'Vasanas'.

A true renunciation is not in giving up the property or even family, but the true renunciation is doing away with idea of possession, the enjoyer, the agent or of false personality i. e. false-ego and its endless desire-promptings.

In short RENUNCIATION is the goal to be reached through the process of ABANDONMENT (TYAGA).

—*Svayamananda*

द्वादशपञ्जरिकास्तोत्रम्

The followiug few slokas, composed by Shri Shankaracharya, must prove very helpful in giving a thorough shaking to the fortunate few, and lead them to shun their deepseated delusion and foolish attachment to the unreal aspect of this worldly life.

Aum — Shanti ! *Shanti* ! *Shanti* !

मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णाम् ।

यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥१॥

O fool! Give up your feverish thirst for hoarding wealth and property. Be guided by true wisdom and keep your mind free from all greed. Be content with what you get according to your past karmas, and keep cheerful. (1)

अर्थमनर्थं भावय नित्यं नास्ति ततः सुखलेशः सत्यम् ।

पुत्रादपि धनभाजां भीतिः सर्वत्रैषा विहिता
रीतिः ॥२॥

You must remember that riches are the source of grief. No trace of real joy can be found in them. A rich man fears even his own son. This is usually the case everywhere. (2)

का ते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः।
कस्य त्वं कः कुत आयातः तत्त्वं चिन्तय
तदिह भ्रातः ॥३॥

Who is your wife? Who is your son? This mortal world is strange. Who are you, and who is your own? Where is your home, whence you have come? Think deeply over these things, my brother.

(3)

मा कुरु धनजनयौवनगर्वं हरति निमेषात्
कालः सर्वम्।
मायामयमिदमखिलं हित्वा ब्रह्मपदं त्वं प्रविश.
विदित्वा ॥४॥

Be not proud of your wealth or youth or your friends. Time, the great destroyer, will take them away within the twinkling

of an eye. Give up all this illusion of the world, and try to realise your True-Self the Ultimate Truth. (4)

कामं क्रोधं लोभं मोहं त्यक्त्वात्मानं भावय कोऽहम् ।
आत्मज्ञानविहीना मूढास्ते पच्यन्ते नरक-निगूढाः ॥५॥

Give up lust, anger, greed and delusion. Think well to find out who you really are. Those, who have no knowledge of their True Self, are fools, and suffer long in hell. (5)

सुरमन्दिरतरुमूलनिवासः शय्याभूतलमजिनं वासः :
सर्वपरिग्रहभोगत्यागः कस्य सुखं न करोति विरागः ॥६॥

Make your home in a temple or under a tree. Dress yourself with the deer-skin, and have bare earth for your bed. Do not accept gifts and not be led astray by sense-pleasures. You are then sure to feel contented and happy with this attitude of dispassion. (6)

शत्रौ मित्रे पुत्रे बन्धौ मा कुरु यत्नं विग्रह-
सन्धौ ।
भव समचित्तः सर्वत्र त्वं वाञ्छसि अचिरात्
यदि विष्णु त्वम् ॥७॥

Have nothing to do with a friend or a foe, your son kinsman, peace or war. Look upon all these equally. Then alone can you hope to enter the realm of Vishnu. (7)

त्वयि मयि चान्यत्रैको विष्णुः व्यर्थं कुप्यसि
मय्यसहिष्णुः ।
सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदज्ञानम् ॥८॥

It is Vishnu alone who dwells in you, in me and in everything. Your anger or impatience has no meaning. When you see yourself in everyone, the idea of duality must disappear. (8)

प्राणायामं प्रत्याहारं नित्यानित्यविवेकविचारम् ।
जाप्यसमानसमाधिविधानं कुरु अवधानं महद-
वधानम् ॥९॥

Control your senses and restrain your breath. Discriminate between the true and

the false. Calm down your restless mind, and repeat the holy name of God. This is the law, which you must follow with all your heart. (9)

नलिनीदलगतजलमतितरलं तद्वज्जीवितमति-
शयचपलम् ।
विद्धि व्याध्यभिमानग्रस्तं लोकं शोकहतं च
समस्तम् ॥१०॥

The life of man is as fickle and uncertain as rain-drops on a lotus leaf. The whole of mankind is subject to grief, disease and egoism. Try to understand this thoroughly. (10)

का तेऽष्टादशदेशे चिन्ता वातुल किं तव नास्ति
नियन्ता ।
यस्त्वां हस्ते सुदृढनिबद्धं बोधयति प्रभवादि-
विरुद्धम् ॥११॥

Why do you feel so much distracted and distressed? O unreasonable man! Have you no guide to hold you firm, who could explain to you all about life and death? (11)

गुरुचरणाम्बुजनिर्भरभक्तः संसारादचिराद्भव
मुक्तः ।
इन्द्रियमानसनियमादेवं द्रक्ष्यसि निजहृदयस्थं
देवम् ॥१२॥

Remain devoted to the lotus feet of your Guru and free yourself quickly from enslavement of this world. You can see the Lord within your heart only when you curb your senses and mind. (12)

Om —Peace ! Peace ! Peace !

ओमिति ब्रह्म ।
ओमिति इदं सर्वम् ॥

Aum is this Brahman.
Aum is all this.



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MEDITATION

THERE are several methods of meditation recommended by Vedanta, which lead to the realisation of Brahman. The following two methods are popularly known :—

(i) OBJECTIVE meditation (SAKARA)
(ii) SUBJECTIVE „ (NIRAKARA)

In the Objective meditation the Ideal is regarded outside, and in Subjective the Ideal is regarded inside. Both the Objective and Subjective types of meditation lead to the same goal i. e. realization of Brahman.

Bhagvan Shri Krishna has explained to Arjuna in the 12th Chapter of Shri Bhagvatgita — "Those whose minds are fixed on Me in steadfast love, worshipping me with absolute faith, I consider them to have greater understanding of Yoga, and as for those who meditate on the unmanifest, indefinable, changeless, omnipresent, constant, Eternal & beyond thought having all the senses under control, being tranquil-minded, and devoted to the welfare of humanity seeing the Atman in

every creature, they also will certainly come to Me."

There is a great controversy even to-day in the world about the method of meditation :- Can the Lord be meditated upon and realised ultimately through Idol worship or through formless meditation called Subjective ?

It is quite well known that in the world there are two types of seekers, seekihg one and the same goal. Some meditate upon the manifested form of the Infinite, and others contemplate upon the Unmanifested Supreme. Both of them progress onwards.

The Objective meditation associated with a form symbol is called "SABDANUVIDHA." It consists in repeating such a Mahavakya as — PRAJNANAM BRAHMAN (consciousness is Brahman). The aspirant while repeating the Mahavakya with faith, steadfastness and devotion reflects on its meaning. His doors of immortality open, and step by step he identifies himself with the Absolute Reality.

"As one thinks, so one becomes" is a popular saying in this world, and the same has been experienced to be true by

the seers and saints of the past. The imagination, which leads one to bondage, leads to liberation if applied contrawise. It is our own thought, which, if directed wrongly, binds us, while if directed rightly, liberates us.

As in the Objective meditation, so in the Subjective meditation associated with the sound symbol, the aspirant repeats the Mahavakya — "Aham Brahmasmi" (I am Brahman), and reflects on its meaning. He is Brahman in reality, Eternal, Pure, Bliss Absolute and Existence Absolute. Ultimately sound leads to silence and the form to the formless, and the aspirant gradully steps towards Knowledge, and all the doubts are purged away from his mind. The Aspirant realises that his fleshy body is the gross adjunct of the Atman, and he himself is in reality the pure Consciousness and witness ef all.

The following is a beautiful poem, "Nirvanashatkam" by name, composed by Bhagvan Shankaracharya. 'Nirvana' in Sanskrit means (Blowing out, as of flame), annihilation of desire, passion and ego; liberation characterised by Freedom and Bliss. The Six Stanzas are of Subjective Meditation, associated with the Sound

Symbol 'Shivoham' (I om Shiva). It will definitely lead us to the realization of the Supreme Truth, if we repeat it with faith and steadfastness, while reflecting upon its meaning.

—*Svayamananda*



निर्वाणषट्कम्

SIX STANZTS ON NIRVANA

उों मनोबुद्ध्यहङ्कारचित्तानि नाहं न च श्रोत्र-
जिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुश्चिदानन्दरूपः
शिवोऽहं शिवोऽहम् ॥१॥

Aum manobudhyahankara chittani naham,
na cha
Shrotrajihve na cha ghrananctre,
Na cha vyoma bhumir na tejo na vayu,
Chidananda rupah Shivoham Shivoham.

1) Aum; I am not mind or intelligence, ego or chitta, ears nor tongue, nor even the senses of smell and sight. I am neither ether nor air nor fire nor water and not even earth. I am the

Bliss Absolute and Pure Consciousness.
I am Shiva ! I am Shiva !

Notes :—

'I' :— we know that we are, but we do not know what we are and what our real nature is. We pass through three states (waking, drerming and deep sleep states) daily, and yet do not kuow which of them conforms to our nature. It is therfore, necessary to investigate into— "who am I"?

Chitta :—

The internal organ called Antahkarana constitutes of Manas, Budhi, Chitta and Ego.

Manas — It cannot determine an object.

Budhi — The determination faculty.

Chitta — Seat of memory.

Ego (Ahankara) — It identifies itself with body. Ether, air, fire, water and earth — The effect of these five elements is the gross body of the Atman.

न च प्राणसंज्ञो न वै पञ्चवायुर्न वा सप्तधातुर्न-
वा पञ्चकोशः ।
न वाक्पाणिपादं न चोपस्थपायू चिदानन्दरूपः
शिवोऽहं शिवोऽहम् ॥२।

Na cha pranasanghyo na vai panchavayur
Na va sapta dhatur na va panchakoshah,
Na vakpanipadam no chopasthapayu,
Chidanandarupah Shivoham Shivoham.

2) I am neither the body, nor a combination of seven elements nor again its five sheaths. I am not hands, feet, tongue nor even the organs of action. I am Bliss Absolute and Pure Consciousness. I am Shiva! I am Shiva!

Notes :—

i) *Body* :— Water, blood, flesh, fat. bone, marrow and semen are the seven elements of the body. It is the effect of five elements after quintuplication.

ii) *I am not the body* :— I am neither the gross, nor the subtle nor even the causal body.

iii) *Five Sheaths* :— The physical structure of man is constituted of five sheaths:—

a) Annamaya kosha (Food Sheath)

b) Pranamaya Kosha (Vital air sheath)

c) Manomaya Kosha (Mental sheath).

d) Vigyanamaya Kosha (Intellectual sheath).

e) Anandamaya Kosha (Bliss sheath).

Our Self has come to be, in a sense, enveloped by matter, and the various envelopments are called sheaths. There is no contact, as such, between these material coverings and the Atman, but the former gains semblance of life only in the presence of matter.

iv) *Organs of action* :— There are ten sense-organs according to Vedanta :—

a) Five organs of perception — organs of sight, touch, hearing, smell and taste, and

b) Five organs of action — organ of speech, the hands, the feet, and the organs of excretion and generation.

न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मात्सर्य-
भावः ।
न धर्मो न चार्थो न कामो न मोक्षश्चिदानन्दरूपः
शिवोऽहं शिवोऽहम् ॥३॥

Na me dvesharagau na me lobmohan
Mado naiva me naiva matsaryabhavah,
Na dharmo na chartho na kamo na mokshah,
Chidananda rupah Shivoham Shivoham.

3) I have no greed no delusion and not hatred no liking. I have no pride or

ego of dharma or liberation, nor any desire for any object. I am Absolute Bliss and pure consciousness. I am Shiva! I am Shiva!

Note :—

The ego, the Jiva in bondage who indentifies himself with the gross, subtle and causal bodies undergoes various sufferings due to desires, The cause of suffering and sorrow is ego, and ego is the outcome of ignorance.

न पुण्यं न पापम् न सौख्यं न दुःखं न मन्त्रो न तीर्थं
न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता चिदानन्दरूपः
शिवोऽहं शिवोऽहम्॥४॥

Na punyam na papam na saukhyam na dukham,
Na mantro na tirtham na vada na yagyah,
Aham bhojanam naiva bhojyam na bhokta,
Chidananda rupah Shivoham Shivoham.

4) I have no pleasure or pain (outcome of virtue and vice). I am neither the mantra nor the alter (place of worship), nor vedas nor ritual sacrifice. I am neither the eater, nor the food. nor the act of eating. But I amBliss

Absolute and pure consciousness. I am Shiva! I am Shiva!

Note :—

As 'I' am neither the gross, nor subtle nor even the causal body, an enquiry into the real nature of the Self leads one to Ultimate Reality — The Atman or Brahman.

Pleasure and pain exist only so for as Jiva is in Bondage. Pleasure and pain are due to the contact of senses with their objects. One, who identifies himself with the body is grieved. But the mind of one who indentifies himself with the Reality does not waver.

न मृत्युर्न शङ्का न मे जातिभेदः पिता नैव मे
नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यश्चिदानन्दरूपः-
शिवोऽहं शिवोऽहम् ।।५।।

Na mrityar na shanka na me jatibhedah,
Pita naiva me naiva mata me januma,
Na bandhur na mitram Gurur naiv shishyah
Chidananda rupah Shivoham Shivoham.

5) I have no death nor any fears. There is no distinction of caste for me. I

have neither father nor mother, nor have I any birth. I have no friend nor any colleague, no disciple nor any Guru. I am Bliss Absolute and pure consciousness. I am Shiva! I am Shiva!

Note :—

So for as Jiva is ignorant and in Bondage, he has fear of death and takes births again and again. It is only till then that his love is confined to his friends and relatives. But when he identifies himself with the whole creation, the whole world is his family.

अहं निर्विकल्पो निराकाररूपो विभुत्वाच्च सर्वत्र
सर्वेंद्रियाणाम् ।
न वासङ्गतं नैव मुक्तिर्न मेयश्चिदानन्दरूपः.
शिवोऽहं शिवोऽहम् ॥६॥

Aham nirvikalpo nirakara rupo,
Vibhutvat cha sarvatra sarvendrayanam,
Na vasamgatam naiva muktir na meyah
Chidananda rupah Shivoham Shivoham.

6) I am formless, changeless and all-pervading. I exist everywhere and am beyond the senses. I am not salvation, nor anything to be known. I am

Absolute Bliss and pure consciousness,
I am Shiva! I am Shiva!

Note:—

To be born, to exist, to grow, to change and to decay and perish — these are six kinds of modifications undergone by the body, constituted of elements. But 'I' (the Atman) remains unaffected by these changes.

ओं नमो मङ्गलमूर्तये ।

AUM — Adoration to one who is the very embodiment of Bliss and Auspiciousness.



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ERRATA

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21	10	he	She
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27	26	अर्घ ंचन्द्र:	अर्धंचन्द्र :
28	7	bissfull	blissful
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